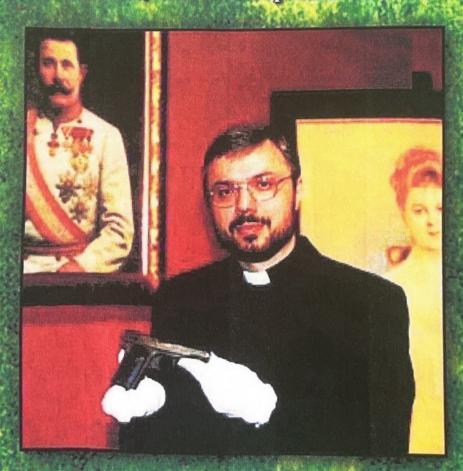
# THE MIND OF THE JESUIT: SIGNS, SYMBOLS, DOGMA AND DOCTRINE

BY NELSON C. TURNER

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"For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness."

Feelesiastes 6:4

"The honor is found in the ends, not the means.

This will be forgotten."

("Colonel Tavington" speaking just before the burning of a locked church building filled with Protestant Bible believers, from the Mel Gibson movie *The Patriot*.)



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#### **AUTHOR'S FOREWARD**

The earth is given into the hand of the wicked; he covereth the faces of the judges thereof; if not, where and who is he?"

Iob 9:24

The following pages are the result of much laborious research, all of which substantiate the truths of the word of truth, the King James Bible as found in the Cambridge printing. The conclusions drawn in this work are based upon the multiple witnesses of: the Bible; the religious history since the expulsion of Adam from the garden as found in numberless written records; the claims of Jesuits and Catholics in their own words; Protestant witnesses and recorders of Jesuit works; and 23 years of observing human behavior as one redeemed by the blood of Christ.

My sincere desire is to glorify the Lord Jesus Christ by fulfilling Ephesians 5:11 in presenting to the 21st Century reader a work both introductory and broad in scope, palatable in language, and accurate in citations. The quotation sources have been placed in small print with the citation for ease of notice. This work has not been written to replace the older authorities cited, which are in most cases of a high literary, moral, and factual nature. This work makes a feeble attempt to lay bare the moral and theological essence of the Jesuits by not obscuring their doctrines with a minute rehearsal of the deeds which the doctrines have caused, leaving the moral statements stand as they were made.

The crimes of the Society of Jesus dwarf those of any other group of "religious" men since the time of Christ and great attention has been given to these crimes in both past and contemporary written works. Any major attempt on my part to lay out even a modest portion of the evil deeds done "for the greater glory of God" would be repetitious, and hinder presentation of the moral theme. The facts concerning the deeds of the Society of Jesus related in this work are supplied that the reader unfamiliar with Jesuit history might determine himself just how serious Ignatius and his followers were when speaking upon moral and doctrinal matters. During the course of my research various associations and connections were noticed and they have been included. The topic of this work is the source from which this foul spring has arisen, and the conduits and sluices through which it has run. May the stone cut out without hands stop it at its source in His own time.

## THE MIND OF THE JESUIT: SIGNS, SYMBOLS, DOGMA AND THE DEVIL

"Jesuitism is therefore the last question which any Christian... has a right to be ignorant."

W. Blair Neatby



(From: http://www.chiesadelgesu.org/html/img\_0050\_it.html - Copyright © 2005 - Chiesa del Santissimo Nome di Gesù all'Argentina - Roma)

A view of the altar at the Church of St. Ignazio, Rome, Italy.

Jeremiah 27:4,5: "...Thus saith the LORD of hosts, the God of Israel; ...I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me."

Daniel 4:17 "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the

kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

### CHAPTER ONE BURIED HISTORY

Luke 10:18
"And he said unto them, I beheld Satan as lightning fall from heaven."



The fallen angel depicted in a statue situated in a park in Spain's capital, Madrid. The serpent coils about the leg of this figure, which has just been cast in an open mouthed rage from the third heaven. This seems an appropriate memorial for a city in the center of the country that gave the world Ignatius Loyola. (Photograph sent by an American student in Madrid to the author.)

"On the day the Fathers assembled in St. Peter's for the final voting on the Constitution Pastor aeternus, a severe thunder storm descended upon Rome, making the occasion of the declaration of infallibility memorable for the grandeur of its external setting. The correspondent of the London Times, who was present at the solemn Act, remarks that his storm must have recalled to many a "superstitious mind" among the multitude present the biblical narratives of the wrathful God of the Old Testament. "And so the 'placets' of the Fathers," this description continues, "struggled through the storm, while the thunder pealed above and the lightning flashed in at every window and down through the dome and every smaller cupola, dividing if not absorbing the attention of the crowd. 'Placet' shouted his Eminence of his Grace, and a loud clap of thunder followed in response, and then the lightning darted about the baldacchino and every part of the church and conciliar hall as if announcing the response. So it continued for nearly one hour and a half, during which time the roll was being called, and more effective scene I never witnessed. Had all the decorators and all the getters-up of ceremonies in Rome been employed, nothing

approaching the solemn splendour of that storm could have been prepared, and never will those who saw it and felt it forget the promulgation of the Constitution on the Church.

"The storm was at its height when the result of the voting was taken up to the Pope, and the darkness was so thick that a huge taper was necessarily brought and placed by his side as he read the words: 'Nosque sacro approbante Concilio illa, ut lecta sunt, definimus eet apostolica auctoritate confirmamus.." And again the lightning flickered around the hall, and the thunder pealed. The 'Te Deum' and the Benediction followed; the entire crowd fell on their knees and the Pope blessed them in those clear, sweet, tones distinguishable among a thousand."

(Leo XIII and His Times, Rene Fulop Miller, 1937. Longmans. Pages 5 and 6.)

"Roothan is undoubtedly one of the ablest Jesuit commanders. His succession to office was signalized, by what the people of Rome account a miracle. A flash of lightning struck the Roman College, and a bolt fell in their midst, without any injury. The Holy Father did not think it fit to account for this natural phenomenon. Roothan became not only the General of the Jesuits, but the virtual ruler of the Church."

(The Jesuits, An Historical Sketch by E. W. Grinfield. Seelys, 1853.Page 290.)

"The Society of Jesus was the second of the two great organisations which rose up to save the tottering Church. What the papal Inquisition did for Italy the Society of Jesus did for the Catholic Church throughout the world. Where force could not be used, persuasion and the subtler forms of influence were possible; and in the Society of Jesus the most powerful missionary organisation the world has ever seen was placed at the disposal of the Papacy."

(The Cambridge Modern History, Planned by the Late Lord Acton, Volume II, The Reformation, 1904, Macmillan, Page 651.)

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

Jude 1:4

"There is something so revolting in the real character and genuine aspect of Jesuitism that it must be carefully concealed from all who are not in some measure already pledged and reconciled to it..."

(The Jesuits by R. W. Overbury London, Houlston and Stoneman, 1846. Pgs. 35-36.)

"The Jesuit has no home: the whole world is his parish. Mobility and cosmopolitanism are the very essence of the Society."

(Encyclopedia Britannica, 11th Edition, Handy Volume Issue, 1910)

"...Their foreign Missions.-The result was everywhere the same. Amidst every diversity of age and clime, plots, conspiracies, rebellions, domestic miseries and national outbreaks have uniformly tracked their course and marked their career. Such are the characteristics of the Jesuits, as emissaries and missioners of the Church of Rome in her exterior relations."

(The Jesuits, An Historical Sketch by E. W. Grinfield. Seelys. London. 1853. Introduction.)

"Ignatius had in mind by the word "Company" a spiritual organization similar to the military companies in the wars of the late Middle Ages."

(Page 48, Martin P. Harney, S. J. From The Jesuits in History, 1962, Loyola University Press.)

"The primary object of all monastic orders is to separate men from the world, and from any concern in its affairs. In the solitude and silence of the cloister, the monk is called to work out his own salvation by extraordinary acts of mortification and piety. He is dead to the world, and ought not to mingle in its transactions. He can be of no benefit to mankind except by his example and by his prayers. On the contrary, the Jesuits are taught to consider themselves as formed for action. They are chosen soldiers, bound to exert themselves continually in the service of God, and of the Pope, his vicar on earth."

(History of the Reign of Charles the Fifth by William Robertson. Routledge, London, 1857. Vol. 2, Page 54.)

"...They forswear their own moral independence; hold themselves, by oath, prepared to sin, at the mandate of an erring mortal; and labour, with all the artifice of an exhaustless subtlety, in teaching the myriads of Adam's sinful race how to sin-ay, and sin, too, habitually and systematically, with full and absolute impunity. With the ensigns of peace and good will blazoned before them and the songs of freedom on their lips, these hosts go forth into all lands, to trample on the throne of kings, to foment insubordination among subjects, to bind the conscience in fetters, and stifle the first breath of rational liberty!"

(The Jesuits: Their Origin and Order, Morality and Practices, Suppression and Restoration, by A. Duff; 1852, Edinburgh, Page 23)

"What we cannot legislate we will buy. What we cannot buy we will degrade. We will blow every fuse of enlightenment until it looks like a vandalized, neon sign! And while God is busy at his peephole – as he deigns us with his disapproval – as he lumbers around his empty kingdom like some overfed colonial governor – as God sleeps late, we will win."

("MILTON," played by Al Pacino in The Devil's Advocate.)

"When you speak of Jesuitism you call up the spirit of the past, with all its antiquated yet freshening vilenesses about it. Jesuitism has been at school for ages, but it has learnt nothing...It mission is not to take the world onward, but to drag the world backward, to get it again amidst that rickety infancy of intellect, and those dim shadows which are Rome's best hope."

(The Jesuits by Henry Isaac Roper. London, Houlston and Stoneman, Pages 39,40.)

"On the side of their oppressors there was power; but they had no comforter."

Ecclesiastes 4:1b

"Do you wish to excite troubles, to provoke revolution, to produce the total ruin of your country? Call in the Jesuits..."

(Former Jesuit L'Abbe Martial Marcet De La Roche Arnauld in The Modern Jesuits, translated from the French by Emile Lepage. London. Longman, Rees, Orme, Brown, & Green. 1827. Page xiii.)

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in."

Matthew 23:12-13

"Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*."

Luke 11:44



A Spanish stamp printed in 1991 celebrating the 500<sup>th</sup> anniversary of the birth of Don Inigo de Onaz y de Loyola, also known as Inigo Lopez de Recalde de Loyola. The Jesuit IHS (The Egyptian Trinity, Isis, Horus, Set) with a superimposed cross centered in the occult sun-circle symbol stylized as a monstrance, watched over by the all seeing eye of the mystery religions. The unfurled banner behind the monstrance stand bears the Jesuit motto in Latin, "For the Greater Glory of God." (All stamp and currency images are from a Jesuit maintained website, http://www.manresa-sj.org/stamps/home.htm-no copyright listed anywhere, and appear to be public domain as they were issued for public circulation.)

The image of the 1955 Spanish stamp below features the likeness of Ignatius Loyola fashioned after a death mask of the Jesuit founder. (Previous, Ibid.)



"The Romish church was the natural mother of the Jesuit; his principles and spirit were already in being within her pale. He only separated them from the incongruous and inconsistent elements of good, and applied them with a consistency that was fearfully rigid. It would seem, that every peculiarity by which the Romish system is distinguished from the Christianity of the New Testament, is represented by the Society of Loyola."

(The Educational Systems of the Puritans and Jesuits Compared. Noah Porter, M.W. Dodd, 1851, Page 3.)

The man who is a member of the Vatican military order of the Society of Jesus is a most unusual man. He is different from other men not by virtue of mere membership in what may be one of the world's oldest, continually active semi-secret societies, nor simply because he dresses in the distinctive fashion of a Romish priest. The men of the Society are different from virtually all others in many ways, but the distinctions which cause them to differ from most men are inward and are not readily observed or understood by those unfamiliar with the Bible and world history. While the Jesuit may bear any one of a thousand faces that would go unnoticed in a crowd, he carries within himself something spiritual that separates him from other men. He comes to men with a mind molded to play any role, perform any deed, or presume and assume any position. His spirituality is changeable, adaptable like an actor, so that he may play many roles. As an adept actor, he bears along in his mind a range of diguises for the various scenes and situations that the plots of spiritual and moral subversion demand. He is a gymnastic thespian, appearing in the guise of fatherly concern or tender charity here, and coming forth as a roaring lion defending dogma there. He is a man trained to "become all things to all men," that he may by any means "win some," and vast fields of battle have been filled with those he has "won" or failing that, slain. He does this, as his motto declares, "For the greater glory of God." He may be perched in the pulpit of a Presbyterian Church perverting the doctrines of John Calvin or he may be a consultant and script writer in Hollywood. He might be the handler of and informational assistant to your favorite "talking head" on television news; he may be a conspiracy monger of great stature in the "alternative media," or the coach to a team of assassins who are all fellow members of his church. "We find them in Protestant countries, in all disguises, like cunning serpents, struggling to undo the work of the Reformation." (Roman Catholicism Old and New by former Catholic John Shulte, page 275, R. Worthington, 1877.) "Father Stephen Gelosse, an Irish Jesuit who flourished during the Commonwealth, "adopted every kind of disguise; he assumed every shape and character; he personated a dealer of fagots, a servant, a thatcher, a porter, a beggar, a gardener, a miller, a carpenter, a tailor with his sleeve stuck with needles, a milkman, a peddler, a seller of rabbit skins, etc." (The Jesuits, An Inquiry Into their Political Influence, by Walter Walsh, George Routledge, London, 1903, page 3.)

"What is the nature of the Jesuit? None; he is fit for everything; a machine, a simple instrument of action, has no personal nature." ("The Jesuits," MM. Jules Michelet, and Quinet; of the College of France, translated from the 7th edition by C. Cooks, B.I., Fourth Edition, London, Longman, Brown, Green, and Longmans. 1848) Whatever he may be, the Jesuit can be anything, and yet is nothing. He is whatever he is told to be and if he is a "good Jesuit," that is all he ever will be. By his own rule, he should possess no thoughts or desires of

his own; all his thoughts, desires, being but those of the Jesuit Universal Mind. He is a man who has foresworn allegiance to his country and attachment to family, and the life of his order is his life. His existence is submerged into the soul and life of the Order, and his personality is both a reflection and extension of his ghostly father, the Jesuit General, who is responsible for the perpetuation and preeminence of the Pope and The Papacy. "In the army of the Jesuits, each individual is a picked and chosen man; himself fit, in his own appointed sphere, to become a leader, a captain, a general, yes, a chieftain among leaders...In point of oneness of mind, singleness of purpose, simultaneousness of action, and terribleness of execution, what army, in ancient or modern times, is fit to be compared with that of the Jesuits?"" (Ibid, Duff, Page 7.) "The collective church is a body inanimate when alone and without the Pope, but informed by the Pope with a soul." (Roman Cataholicism, Old and New. John Schulte., page 277, quoting Jesuit, Cardinal Pallavinci.) The Jesuit's obedience to orders must be inward as well as outward, in the heart as well as the flesh. obedience to his superior, he has willingly and with great effort surrendered not only his will, but his understanding. "But he who wishes to make an absolutely complete offering of himself must in addition to his will include his understanding, which is the highest degree of obedience." LOYOLA, IGNATAIUS (From ST. IGNATIUS' OWN STORY AS TOLD TO LUIS GONZALEZ WITH A SAMPLING OF HIS LETTERS, translated by William J. Young, SJ.; published 1956, Henry Regenery Company, Pages 114-115, The Letter on Obedience, March 26, 1553.) "Perfection in Jesuitism cannot be reached otherwise than by lose of manhood. Will, judgment, conscience, liberty, all the Jesuit lays down at the feet of his general. It is a tremendous sacrifice, but to him the General is God." (History of the Reformation, J. A. Wylie, Volume II, page 392.)

No soul can rightly comprehend the "mystery of iniquity" unless it first partakes of "the mystery of godliness." To find the mind of the Jesuit, we must have the mind of Christ, but find the mind of Satan. To know the mind of the Jesuit is to know the mind of the Devil. The Jesuit, as a Roman Catholic priest, will consistently preach the doctrine of the "free will" of man, but he, to be what he is, has already relinquished control of his body, soul, possessions, conscience and future life to his superior. "In all things except sin I ought to do the will of my superior and not my own." (Ignatius Loyola in his Letter on Obedience. Ibid above, Encyclopedia Britannica.) He deems himself to be without a will of his own, nothing more than "a stick in the hand of an old man." While he promises men liberty through the use of their "free will," he himself is the servant of corruption. His will is never his own, but has been extinguished by the will of his commanding officer. "The destructive process of scooping out the will of the Jesuit novice, to replace it with that of his superior (as a watchmaker might fit a new movement into a case) and thereby, in most cases, to annihilate those subtle qualities of individuality and originality which are essential to

genius," (Encyclopedia Britannica, 11° Edition, Handy Volume Issue, 1910), page 342.) so that "he not only identifies his will with that of the superior, but even his thoughts, and submits his own judgment to the superior's judgment, to the extent that a devout will can bend the understanding." (LOYOLA, IGNATAIUS DE (From ST. IGNATIUS' OWN STORY AS TOLD TO LUIS GONZALEZ WITH A SAMPLING OF HIS LETTERS, translated by William J. Young, SJ.; Letter on Obedience, published 1956, Henry Regenery Company) His mind has been brought to or passed over the brink of insanity repeatedly through the lifelong, repetitious spiritual exercises and retreats where he wipes clean his conscience from any sparks of humanity through idolatry and guided imagery. His worship is rooted in the vain repetitions of Hail Marys, Our Fathers, Latin Masses, confessions, and the numerous other gyrations commanded to him by his Dark Age Church. His heart, black by nature, is polished to the luster of a lump of shiny coal, and when tossed into the furnace of ordered action will ignite to red and then glowing white heat in a most vehement manner. His best motions are for the worst purposes, and his greatest victory is the defeat of every pang and qualm of conscience within himself and those whom he is appointed to incite to evil. The Jesuit has renounced "the inclination which is natural to all men: to think for themselves and follow their own opinion." (Letter on Obedience, published 1956, Henry He holds "virtue to consist in the annihilation of self, degrading man's reason in order to make such degradation a merit, fanatically bigoted, persecuting his neighbour for the purpose of making him good, regarding all his thoughts as revelations, and his reveries as ecstasies, outraging nature to honour its author, devoid of humanity, devoid of love, possessed with that unhappy religion with which heaven in its wrath, sometimes inspires the hearts of the wicked." (The Modern Jesuits. By former Jesuit Arnauld. 1827. Page 86, describing a Jesuit.) As the Scriptures say, "The Devil is come down unto you, having great wrath." (Revelation 12:12).

So then, what is the mind of the Devil? The Devil doesn't come to man to elevate him, but to hold him down in the chains of fallen flesh, provoking him to further defilement through the promise of an illusive liberty obtained through his own efforts. The Devil relishes the things that be of men, and detests those that be of God. He promotes the will of man but deprecates the will of God, proclaiming man as the master, and God as man's servant. He loves the power and arm of the flesh, and hates the work of the Holy Spirit. The Devil loves hate, and hates love. According to Christ the Devil is "the Prince of this world" and possesses a kingdom so unified that it never truly opposes itself. The Devil will do well to no man. Even in fallen man the Devil is reminded of the "image of God," and that the Son of God took not upon himself the nature of angels, but the seed of Abraham. Promising reward to those that obey him, Satan leads them along an ever sinking path to a reward of eternal conscious pain. Promising to heal, he wounds and

destroys souls, the blessings of him and his servants being all curses. ""Let them be accursed, eating and drinking, walking and sitting, speaking, and holding their peace, waking and sleeping, rowing and riding, laughing and weeping, in house and in field, in water and on land, in all places; cursed be their heads and their thoughts, their eyes and their ears, their tongues and their lips, their teeth and their throats, their shoulders and their breasts, their feet and their legs, their thighs and their inward parts; let them remain accursed, from the sole of the foot to the crown of their heads; and just as this candle (the curser has a lighted candle in his hand, which he extinguishes) is deprived of it present light, so let them be deprived of their souls in hell." HOGAN, WILLIAM (From POPERY, AS IT WAS AND AS IT IS, AND AURICULAR CONFESSION AND POPISH NUNNERIES, published 1855 in Hartford by Silas Andrus and Son., Page 94, citing the Papal Curse called The Greater Excommunication.) The Devil desires and loves to be worshipped, but returns no worship to the God that created him. His mission is three fold: to steal, kill and destroy, and his servants do the same. One Jesuit is said to have "retained the same savage and fierce disposition which would have induced him to cut his neighbour's throat to ensure his salvation; like that brother Jesuit, in the foreign missions, who baptized the little children whom he met by the way, and instantly put them to death, that they might go to heaven, and be withdrawn from the danger of living with idolatrous parents!" (Ibid. Ex-Jesuist Arnauld, Describing French Jesuit Jean. Page 87.)

Thus, the Jesuit is ever active; doing much that looks good, but in his wake leaving a trail of corpses, confusion and destruction. He professes to promote holiness while he prays and preaches blasphemies, driving wicked men headlong by encouraging them to achieve salvation by their own efforts. The will of God for the Jesuit is the will of his superior; a mere man, fallible in judgment, conscience, and morals. A mere man, shapen in iniquity and conceived in sin is the god of the Jesuit. He has been instructed, "do not take a personal view of your superior and think of him as a mere man, subject to error and adversity, but as Christ Himself Who is Supreme Wisdom, Boundless Goodness and infinite Charity, Who can neither be deceived nor will deceive you." (Letter on Obedience of Ignatius, 1956, Henry Regenery Company, ibid, Page 119.) "performed more miracles than Moses, and as many as the apostles; that his authority over the creatures was such that they rendered him a prompt obedience; that whilst he lived, his life and manners were so holy and exemplary, even in the opinion of HEAVEN, that only such Popes as Saint Peter, such Empress as the Mother of God, such a Sovereign Monarch as God the Father, and his Son, had the happiness of beholding him:" to these blasphemies was added the impiety of applying to Ignatius what Saint Paul has applied to Jesus Christ. "In these days," it is said in these sermons, "god hath spoken to us by his Son Ignatius, whom he hath made heir of all things:" and

that this impliety might go all lengths, it is added, "by whom he made the worlds." (Popery, The Inquisition, and The Jesuits-Historical Facts, Exposing Their Profligate and Dangerous Tenets, 1851, London, pages 34, 35, citing D'Argente, Vol. ii, part 2, p. 50.)

The Jesuit's god is a sinner, so the Jesuit preaches that sinners can become as god, their eyes being opened to their own power by the fruit which he feeds them. He begins where most men would end, enduring harsh conditioning under constant observation by others. He fails to acknowledge openly the sins which his mischief has enticed others to commit. "Oh, we shall allow them even sin, they are weak and helpless, and they will love us like children because we allow them to sin. We shall tell them that every sin will be expiated, if done with our permission, that we may allow them to sin because we love them, and the punishment for these sins we take upon ourselves. And we will take it upon ourselves, and they will adore us as their saviour who have taken on themselves their sins before God. And they will have no secrets from us." (From the Brothers Karamazov, The Grand Inquisitor, by Dostoyevsky.) The sins and crimes the Jesuit moves men to engage in become their own, and he can smugly watch as they are taken captive by the Devil, cheerfully ignoring their shrieks of terror and pain. The tear of sorrow, the pangs of remorse or regretful looking back are all unknown to the Devil, and these common human emotions are absent or suppressed in the good Jesuit, who has professed the fourth vow and is ever willing to do evil that good may come. He believes "it is necessary to do many things to which we may be naturally adverse, to do many contrary to our nature and even our conscience." (From DEALINGS WITH THE INQUISTION; OR, PAPAL ROME, HER PRIESTS, AND HER JESUITS by Former Prior of the Dominican Order Rev. Giacinto Achilli, D.D.; Harper and Brothers, New York, 1851, page 118, quoting a Jesuit speaking to him.) In forsaking God, he has forsaken man. Having broken the first table of the Law (the first five of the Ten Commandments), he lives to break the second table (the second five). Forsaking the two commandments upon which hang the Law and the Prophets, his order is both a Law and a Prophet unto itself. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8:11.

Compassion is in the mouth but not the heart of the Jesuit, and his speeches about charity, unity, and equality (or Liberty, Fraternity, Equality) are formed to drop a curtain of confusion over the mind of his hearers. When he speaks to men, they hear one thing, but he secretly means another. While he enunciates with embellished eloquence desires for peace and love, it is war that is in his heart. Good words and fair speeches pour forth from his false lips as he drowns his opponents with rhetoric devoid of truth and empty of righteousness. All is calculation with these men whose work is shrouded in darkness. Outward and visible displays of emotion by Jesuits are insincere and formulated to elicit the desired responses from their opponents and slaves.

"In conversing with those in authority" they must "consider first of what temperament they are, and conform yourselves to it; for example, if one be passionate and speak quickly and with life, adopt to some extent his manner in ways that may be good and reverent, and do not show yourselves grave, phlegmatic, or melancholic. With those who by nature are retiring, slow in speaking, grave and mature in conversation, assume their manner with them, for this is what suits them best: "I was made all things to all men."" (LETTERS AND INSTRUCTIONS OF ST. IGNATIUS LOYOLA, THE MANRESA PRESS, LONDON, 1914, Page 57.) In a sermon preached in Dublin, Ireland in 1551, Archbishop Brown said, "But there is a new fraternity of late sprung up, who call themselves Jesuits, which shall deceive after the Scribes and Pharisee's manner. Amongst the Jews they shall strive to abolish the truth, and shall come very near to do it. For these sorts will turn themselves into several forms; with the heathen, a heathenist; with the atheist, an atheist; with the Jews, a Jew; with the reformers, a reformade; purposely to know your intentions, your minds, your hearts, and your inclinations, and thereby to bring you at last to be like the fool that said in his heart, there was no God. These shall spread over the whole world, shall be admitted into the councils of princes, and they never the wiser; charming of them, yea, making princes reveal their hearts, and the secrets therein, and yet they not perceive it; which will happen from falling from the law of God, by neglect of fulfilling the law of God, and by winking at their sins; yet, in the end, God, to justify his law, shall suddenly cut off this society, even by the hand of those who have most succored them, and made use of them; so that at the end they shall become odious to all nations. They shall be worse than Jews, having no resting place upon the earth; and then shall a Jew have more favor than a Jesuit." (RELIGIOUS DENOMINATIONS OF THE WORLD, Vincent L. Milner. Bradley, Garretson, and Co. Philadelphia. 1872. Pages 392-292.) A Jesuit never shows his true self because he has no true self. His way is slippery, his path as twisted as the body of a snake in motion. He has no personal inner change through the work of Christ; therefore he fears not God. He is a man of mystery, a puzzle of a person who carries under his cloak a double heart that makes him heartless. He reaches into the heights of craft and knowledge as he plumbs the depths of depravity, and ever trawls the murky waters of sin for a prize.

The trophies of the Jesuit general line the halls of history. He is a soul winner as his order was founded "for the salvation of souls." "God desires the salvation of all men, and therefore we can do nothing more pleasing to him than labour for their salvation." (Christian and Religious Perfection, Volume 3, page 13, Jesuit Rodriguez, James Duffy, Publisher, Dublin, 1914) The mute paintings and photographs of presidents (J.F.K., F.D.R., Abraham Lincoln) kings (the King of Portugal, assassinated 1758 by the Jesuits, Henry III and Henry IV of France, amongst others) and

potentates bear a silent testimony to the power of the Jesuit to rule over the wicked of both high and low estate, especially killing those that are not utterly wicked. Here is photograph of a short, chubby man with a bowler hat and a bulldog (Winston Churchill), there a painting of a dark visaged emperor peering out through vicious eyes (Charles V), here a president with top hat, cane and monocle (Woodrow Wilson), there a photograph of a lady of trim figure with a pink pillbox hat escorting her husband to the place of his assassination. A crude, antiquarian drawing of the funeral procession effigy of Oliver Cromwell is displayed just above the small cup used by Dr. Bate to give Oliver "his medicine." Nearby is a pedestal bearing a case containing some items from "Stonewall" Jackson's death room, along with one of Hotchkiss's maps which were on his person at Chancellorsville. "The revenge of the Jesuits hath never an end but with the death of their adversaries, and their reproach after their death." (A Catholic written Document from 1597, recorded in A Historical Sketch Between the Jesuits and the Seculars in the Reign of Queen Elizabeth; Thomas Law Graves, 1889, Published by David Nutt, the Strand, London.)



President J. F. Kennedy riding in the Inaugural parade car on January 20, 1961 with his wife Jackie and Senator John Sparkman of Alabama. Kennedy said, "I believe in an America where the separation of church and state is absolute—where no Catholic prelate would tell the President (should he be Catholic) how to act...I believe in an America that is officially neither Catholic, Protestant nor Jewish...where no public official either requests or accepts instructions on public policy from the Pope, the National Council of Churches or any other ecclesiastical source." (September 12, 1960.) "The very word "secrecy" is repugnant in a free and open society; and we are as a people inherently and historically opposed to secret societies, to secret oaths and to secret proceedings." (April 27, 1961.)

With this and similar statements, J.F.K. made enemies of the Jesuits, claiming his duty as an American superseded allegiance to his church and the Pope. (Photo-Life Magazine cover 1-27-61.)



Jacqueline Lee Bouvier Kennedy receiving the flag that draped her husband's coffin from a Roman Catholic priest. The significance of this photograph from a memorial newspaper supplement highlights the perfidious brass and gall of Jesuit rule; executing presidents, kings and rulers in broad daylight through intermediaries, only to officiate at their funerals. "The revenge of the Jesuits hath never an end but with the death of their adversaries, and their reproach after their death." (Photo-Cover of Philadelphia Inquirer Insert-12-22-63.) Jackie stated to an interviewer on November 29, 1963: "I held his hand all the time the priest was saying extreme unction." She also stated, "I saw myself in the mirror; my whole face spattered with blood and hair… I wiped it off with Kleenex… History! … I thought, no

one really wants me there. Then one second later I thought, why did I wash the blood off? I should have left it there, let them see what they've done... If I'd just had the blood and caked hair when they took the picture ... Then later I said to Bobby — what's the line between history and drama? I should have kept the blood on." (Life Magazine. 12-6-63. T.H. White.)



Lincoln assassination co-conspirator John Surratt, son of executed Lincoln assassination conspirator Mary Surratt. He was "captured in Egypt, then photographed before his return to the United States for trial." (American Brutus by Michael W. Kauffman. First Edition, 2004. Random House. Photograph accredited in volume to the Lauinger Library, Georgetown University.) He was serving in the Ninth Company of the Papal Zouaves in Vatican City shortly before his arrest and extradition. Surratt was freed after a mistrial was declared, and then married a second cousin of Francis Scott Key. He had seven children, engaged in public speaking, and became a teacher at St. Joseph Catholic School in Emmitsburg, Maryland. This photograph shows Surratt in his Papal Zouave uniform just after his capture. Its presence at Jesuit Georgetown University in Washington, D.C. hardly seems co-incidental. The history of his later life is testimony that the Jesuits do reward their faithful conspirators and co-adjutors with this world's goods, security, notoriety, and paid positions. He served as treasurer of the Old Bay steamship company on the Chesapeake Bay, and died in 1914 at age 72.



Facsimile of the medal struck in Rome during the Pontificate of Gregory XIII to commemorate the murder of a least 100,000 French Christians, a meritorious work of the faithful in France under the direction of Jesuit inspired Catholic nobility. This representation comes from J.A. Wylie's massive work in three volumes, The History of the Reformation, published by Cassell Petter and Galpin in the 1870's and 1880's. As awareness of the true spiritual nature of current world affairs continues to increase, vintage copies of Wylie's works and others relating to the Reformation, the Society of Jesus, and conspiratorial Catholicism have seen a corresponding rise in monetary value. Neglected truths are invariably the most important ones during any given age, and truth is the means whereby men are made free. The liberty once enjoyed in Holland, England, and the United States stems in part from knowledge of the bloody dealings of Jesuit Romanism.

One of the medallions struck by Pope Gregory XIII (1572-85) to commemorate the slaughter of over 100,000 French Christians hangs encased in the hall of history, though it receives little attention these days. A small photograph of a duke and duchess riding in an open car appears on the wall just above a pedestal that bears a glass case with an old worn semi-automatic pistol in it. ("June 22, 2004-The Browning pistol that killed Archduke Franz Ferdinand and sparked the crisis leading to the First World War has been discovered gathering dust in a Jesuit community house in Austria. weapon is going on show in the Vienna Museum of Military History in time for the 90th anniversary of the assassination of the heir to the Austrian empire and his wife, Sophie. . . The pistol will be displayed next week with the Graf and Stift imperial car and the archduke's bloodied tunic. For decades the murder weapon, serial number 19074, was in the possession of a community of Jesuits in Styria, southern Austria. They inherited it from a close friend of the archduke and his wife. A Jesuit priest, Anton Puntigam, gave the couple the last rites and later made public his intention of opening a museum in memory of the archduke.... Once [the assassin] was sentenced, the Bosnian ministry in Vienna granted Fr Puntigam possession of the pistol and other items: petals from a rose attached to Sophie's belt, the cover of the cushion on which the fatally wounded archduke rested his head and the bombs and pistols used by Princip's accomplices." From the Telegraph.)



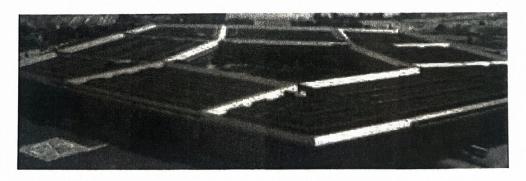
"Province archivist Fr. Thomas Neulinger, SJ, said the Jesuits decided to give the pistol and other items to the Vienna Museum of Military History in time for the 90th anniversary of the assassination in June. "We thought we could no longer carry the responsibility for their upkeep and decided to hand them to the military museum where they'll be expertly looked after and the public will have access to them," Fr. Neulinger said." (From the Jesuit Website http://www.companysj.com/v221/minimsmaxims.html) The above photograph of the Jesuit holding the assassination weapon between portraits of the assassinated Archduke and his wife demonstrates the maxim of the Jesuits enunciated by Catholic, English detractors of the Order before 1600, which is repeated throughout this work and worthy of remembrance: "The revenge of the Jesuits hath never an end but with the death of their adversaries, and their reproach after their death."

Throughout their history, the disciples of Ignatius have been men given to commemoration; much commemoration. Catholicism is a religion composed of commemorative feast days, saint's days, and days of abstinence or fasting all marked for celebration in a set, annual manner. Therefore many of the actions of the Order are done in a manner to memorialize the actions of long deceased com-patriots, martyrs, or heroes of the Society. Specific historic

places, events, and men are remembered continuously and signalized world-wide to the dispersed Jesuits, through shapes, signs, colors, and dates. Many of the illustrations in this work bear witness to this fact.



The destruction of the World Trade Center in New York City on September 11th, 2001, and the strike on the Pentagon on that date were both Jesuit commemorative events. "On June 24, 1537, the feast of St. John the Baptist, Ignatius, Xavier, Salmeron, Rodriguez, Bobadilla, and Codure received the Sacrament of Holy Orders from the hands of bishop Nigusanti of Arbi. Further days of retreat were spent in preparation for their first Mass, which all but Ignatius celebrated on September 11th." (The Jesuits in History by Martin P. Hamey. Loyola University published 1962. Imprimatur: Francis J. Spellman, 1941. Page 42.) The catastrophic event in New York was meaningful to Jesuits world-wide: Ignatian militarism would let loose the dogs of war upon the whole Arab world, with the implosion on September 11 of the Twin Towers complex a signal and excuse for what was to come. Even more startling, the construction of the Pentagon that was attacked that day began with groundbreaking on SEPTEMBER 11, 1941. "Contracts totaling \$31,100,000 were finalized with McShain and the other contractors on September 11, 1941, and ground was broken for the Pentagon the same day." (Wikipedia, under the reference to Pentagon.) Memorializing and



commemorating are such a part of the life of the Jesuits that they have truly retained murder weapons as mementos, so it would be no surprise if somewhere on earth there were a grand hall filled with memorabilia connected to their exploits. In another commemorative oddity, the

September 27, (1540) day of the Papal Bull establishing the Society of Jesus was also the day of the surrender of Warsaw, Poland in 1939 to the Nazis (a birthday present to the Jesuit Order of the Polish capital containing a large Jewish population- At the outset of the War and until 1942, the Jesuit General was a Pole, Vladimir Ledochowski), and the day that the Warren Commission closed with the conclusion that Lee Harvey Oswald acted alone in the John F. Kennedy Assassination. Both events were of great significance to the Order.

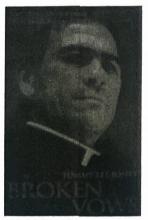
The far side of the gallery features two portraits of men that were professed enemies, one in a drab off green military uniform bearing red epaulets and red stars (Josef Stalin, Jesuit trained), and the other photographed standing in a full length black leather coat and boots with a cheesy little mustache and hypnotic eyes (Adolph Hitler, Roman Catholic funded mass murderer). Interspersed amidst the paintings and photographs of the powerful are smaller glamour shots of the "stars" of yesteryear. Some of the photographs are stills from famous movies; others are publicity shots of men with brash faces and women richly attired in revealing costumes. Next to the photograph of the lady wearing the pink, pillbox hat with her husband is an eight and half by eleven black and white photograph of a blonde woman standing over a ventilation grate, her dress blown up about the waist to show her bare legs.



Photograph of Stalin from http://josephstalinfans.com/.

She has lips of lust and the sneer of sin upon her face. Other photographs show the images of men portraying priests in Hollywood productions (Humphrey Bogart, Robert DeNiro, Robert Duvall, Spencer Tracy, Christopher Reeves, Bing Crosby, Donald Sutherland ("The Rosary

Murders," Richard Burton, Kevin Costner, Ed Harris, Tommy Lee Jones, et. al.).



Actor Tommy Lee Jones dressed in the garb of a priest. Jones was the room mate of Vice-President Al Gore during his college days at Harvard. The 2009 release, "In the Electric Mist" features Jones as the sheriff in Iberia parish, Louisiana. Early in the movie, at the scene of a murder, Jones turns from viewing the body, and promptly crosses himself. Later in the same picture, a number of cryptic lines are delivered that have bearing on this dissertation. When the sheriff is questioning a character named Mr. Goldman about the murder, Mr. Goldman says, "I must have really f-ked up in my previous incarnation. Maybe I sunk the Titanic, or assassinated Archduke Ferdinand." (Photograph of DVD in author's collection.) The ghost of Confederate General John Bell Hood appears to the sheriff a number of times, stating: "Venal and evil people are destroying the world you were born in. It is us against them my friend. Don't compromise your principles, or abandon your cause. For one reason or another, I find more insight into the past than into the future." Another character named Hogman tells Jones's character, "Past is past. Don't be messing with it." Yet another character, Louisiana mogul and whoremonger "Baby Feet," says: "Get the Roman army down here. With one division of these guys we could knock out these squirrel hunters in one year. Maybe we'll do a Bible movie next." Such statements in Hollywood scripts are either sheer coincidence, or Jesuit imbeds. Popular fiction as theatre is filled with allusions to conspiracy, Romanism, and Jesuit intrigues. It is the man with the Jewish sounding name-Goldman (as in Goldstein of 1984) that makes the statement about the Archduke and the Titanic.

everyone a good Catholic, whether or not he was a member of the Church. Some are lifting crosses (Burton in the Exorcist), others fire rifles (Laurence Harvey in "The Manchurian Candidate"), while some are captured by the camera embracing or copulating with men ("The Priest") and women (Reeve in "Monsignor," Jones in "Broken Vows"), while still others are shown laughing at banquet tables, and there is even one of a "Father" saying mass. The Society members of times past won these souls and took them for their very own: and these silent mementos of past conquests are only for the eyes of the professed of the fourth vow. The General determines who may view these

images or become privy to the secrets of the society, but his efforts fail when the finger of God manifests itself.



Humphrey Bogart playing the priest in "The Left Hand of God."

Secrecy is acquired second nature to the member of the Company, and violation of trust is often punished by immediate death, although no vow or oath made with a "heretic" need ever be kept. Some day that which is done in secret will be shouted from the rooftops. Secrecy is a spring of evil and bed of corruption that breeds an amazing arrogance and self assurance. A power unrestrained by virtue, conscience, or charity desires to be everything and to know everything. Wisdom corrupted by a perverted education finds self perpetuation its only purpose, the endless pursuit of information building the props of an ultimately unstable structure. Secrecy requires spying to discover who knows how much, and to insure that most will know nothing. Worldly wisdom is power to those that have not the knowledge of God, but the secret of the Lord is with them that fear him. Information accrual to those that work in secret taking counsel together against the Lord and His anointed sustains a supremacy of the flesh over fallen flesh, but he that has power over all flesh sets a boundary over which they cannot pass. Though these men would be as gods, they all die as mere men, the kingdom they have created still subject to human error, slips, mistakes, and failure. Job 20:6, 7: "Though his excellency mount up to the heavens, and his head reach unto the clouds; Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?"

Espionage and information gathering amongst the muddled masses of humanity was perfected by the Generals of the Order long before the advent of the telegraph, the telephone, the computer, and Global Positioning Surveillance. "The Jesuit Mariana writes of this: "The entire rule of the Society rests on delationes (the stories of informers), which like a virus permeate the whole body so that no brother may trust another. With

boundless love of dominion our General takes up the reports of all informers in his archives, and puts faith in them without ever giving a hearing to the one against whom they are directed." (Jesuit Mariana, RHYN, OTTO From "The Jesuits, Their History, Constitution, Moral Principles, Political Teaching, Religion and Science." 1896, published by J. Fitzgerald, New York.).



The cover of the small, 4.5" by 8" Guide-Book to Auschwitz-Birkenau published in 1999 by the Museum located on the site of the camp, in close proximity to Krakow, Poland. The train tracks were used for the many trains to nowhere but death, which Jesuit co-conspirator John J. McCloy insured were never bombed by American based bombers in Italy, some of whose targets were on the far side of Auschwitz from their home bases.

A world-wide web of information gathering done in the service of the Society now records the sins of the world for future use and reference, the eves of the big Catholic brother peering into the recesses and crevices of the remotest fields of human activity, recording even sins committed in bedrooms and bordellos, and sins committed in the heart of the foolish "faithful." Every telephone, computer, cell phone, and information bank has become a de facto confessional booth. The monkish priests believe that "Jesus Christ left his priests after him to hold on earth his place of mediator between God and men," (LIGUORI, ALPHONSUS DE (From THE DIGNITY AND DUTY OF THE PRIEST OR SELVA, Published by the Redemptorist Fathers, Brooklyn, N.Y., copyright, 1927, Page 33.) They therefore stand privy to the dark secrets of sin that men should confess to God, remembering, recording, and using the information thus gained to further their power as they find opportunity. But the "Unknown God" whom Paul preached has set the rules; his moral law operates as a spiritual gravity that cannot be defied by any earthly means, the grace of God in Christ being the only escape from eternal damnation for personal sin committed with a greedy, proud and lustful heart. The eyes of the Lord run to and fro in the earth. Therefore in the Order of Anti-Christ mimicry attempts to see and watch all that is done, reacting and rewarding in kind those that support and those who oppose them, though ultimately it is doomed to "the blackness of darkness forever." Jude 1:13.

There is a smaller room off to the right side of the gallery which can only be entered through one steel door that has no handle or knob. In this room, dubbed "Traitor's Hall" there are photographs of professed Jesuits who attempted to leave the order, portraits and etchings of Popes and Cardinals who had the audacity to defy the Jesuit General, and oddities associated with their removal from this world. There is also some memorabilia kept concerning those "co-adjutors" who had once been auxiliaries of the Society, of whom many had professed vows and participated in the Spiritual Exercises.

"All subjects are not eligible to every rank or grade in the Society. Like any other absolute monarchy, it has privileged classes, of which there are three,-The PROFESSI, the FORMED CO-ADJUOTRS, and the Scholastics. Those that have taken the vow to obey the pope, to establish, as whatever cost, the dominion of the Society, are called Professed members (Professi.) They are the depositories of its secrets; they alone are qualified for promotion to high offices, being eligible as generals, assistants, provincials, and rectors; and they alone may be appointed to the charge of RECTOR OF THE NOVICIATE. To use an expression of their own, the company belongs to them; while those who are not professed members belong to the Company. They constitute, in short, the nobility of the Jesuits. The next rank is that of COADIUTORS FORMED. This class of Jesuits, if I may be allowed to continue the parallel, is a analogous to that middle class, called the burgesses or citizens, in feudal monarchies. The Coadjutors, after taking a vow to render all the assistance which they can give to the Professed Members, in their efforts of the aggrandizement of the Society, are initiated in some of the mysteries, are eligible to some superior offices, but are not susceptible to farther advancement when they have taken the vow of Coadjutor formed.

The common people of the Jesuit monarchy is composed of all those who take only the simple vows, but at the same time, bind themselves by a specific vow to receive with submission all the degrees which the Society may be pleased to confer upon them, and promise on their oath to enter into the Company; whence it is to be inferred, that though they be engaged by vows, they do not form part of the Company. Among them may be distinguished two remarkable classes, that of the SCHOLASTICS, or scholars of the Society, to whom all the degrees are accessible; and that of the Temporal Coadjutors, who are destined for the lowest offices, and who can never be priests, but are sometimes employed in important negotiations, of which we have seen instances in France, Italy, and in China." (Ibid. Arnauld. From the Preface.) "A small number of secret Jesuits who might be considered as another class, were charged with dangerous missions and spying." (Ibid. P. Smith. Page 404.)

In the case of co-adjutors that have betrayed the Society, there is a remembrance of them and their punishment as well. Glass display cases on legs of varying lengths are placed along the walls below the images of the traitors, and display syringes, daggers, twisted lead bullets in small cups, a length of cord, a bit of rope, an empty bottle with a skull and cross bones on the label, rusted and blood stained daggers, a small bit of cloth with a ship's name embroidered on it, and even a bloodstained crowbar. There are many other objects which no common man would ever be able to relate to the crime of murder. (These objects were hallowed by special prayers prior to their use in murder.) Most ghastly of all is the case that contains some artifacts and remains of the traitors. Patches of hair impregnated with mercury, bits of bone, a human lower jaw bone complete with teeth, smashed spectacles, bottles of bloody, viscous fluids, and even part of a ruptured brain in a jar of formaldehyde are all on display. Incidental personal articles of the traitors are interspersed amidst the fragments and bottles, some the personal rosaries or crosses worn by Cardinals and the Popes that defied the Order. A part of the scalp and some hair of the Pope who signed the brief promulgated as a bull of suppression dissolving the Society are carefully preserved in a plastic envelope with a ragged note on a paper tag written by one of his attendants. (Clement XIV, Ganganelli, poisoned.) "His death was attended with every symptom of poison; his throat, his stomach, and intestines, were in a state of the highest inflammation; and immediately on his death his whole body turned black, his flesh fell off, and he became so offensive, although remarkably thin, that it was impossible to approach him; and it has been said, that there was little doubt at whose instance it was administered." (Popery, the Inquisition, and the Jesuits, Historical Facts, Exposing Their Dangerous and Profligate Tenets. Un-named Author. 1851. London. D. Batten, Clapham Common. Pages 95-96.)) This great man, likely one of the most honest men to bear the title of Pope, was murdered by those who professed to be his most staunch defenders, just like his predecessor, Clement XIII.



Franciscan Laurence Ganganelli, Pope Clement XIV, pictured on a stamp celebrating the 400<sup>th</sup> anniversary of his birth, issued in 2005. On September 22, 1773 he was administered poison in a fig delivered to his cook by a woman. (Ibid. Previous stamps.)

"One of the Jesuits dared to affix openly, at the principal entrance of the Vatican, a placard containing these words-:O pray for the pope, who is near death!" Another fanatic slipped under his table a letter with these four letter"P.S.S.V."-which the pope thus explained: "Presto sara sede vacante"- "The seat will soon be vacant." "His approaching death was announced by a woman named Bernadina Beruzzi, who pretended to be a prophetess; who scattered her fanatical hints under the form of these four letters, P.S.S.V. "Presto sara sede vacante;" "the papal see will soon be vacant." The pope, therefore, doubted not that the dagger or poison would be his portion. The Jesuits and their partisans constantly calumniated him. Insulting caricatures, and hideous pictures foretold his approaching death as a providential avenging of the society.-Ricci himself, the general of the order of the Jesuits, instigated the avowed sorceress of Valentavo.

"A paper was posted on the gates of the palace of the pope, containing only these letters, I.S.S.S.V.," which nobody could explain, when he himself immediately said, with an unconcerned air, that the meaning of those letters were that "in September the see would be vacant." "In Septembre sara side vacante." The Jesuit General had said, "Sint ut sunt, sut non sint." "Let them continue as they are, or not be at all." "At length, Clement signed the brief, and then said to his attendant and others, "the suppression of the Jesuits is now decided. I do not repent of my act. I did not determine to do it, till I had well examined and weighed every thing: and because I judged it useful and necessary for the good of the church, I thought myself obliged to do it: and would yet do it, if it were not already done. But this suppression will be my death." "It is a siege," he said one day to Cardinal Stoppani, "which I am to stand out; but this war will have an end: and if I fall in it, such will be the will of God. I foresaw all this: I am prepared for whatever can happen. Even the poor nuns are armed against me; and fanaticism can go no further."

"Nothing intimidated Ganganelli; and when he became amply instructed in the crimes of the society, after four years of severe inquest, he issued his celebrated bull, "Dominus ac Redemptor." "The brief which abolished the Jesuit order was thus formally promulgated...Having subscribed the bull, Clement XIV with a sigh remarked, I now sign my death-warrant, but I obey my conscience." "A woman of Sabine, devoted to the Jesuits, had in her garden a tree which produced the finest figs in Rome. The Jesuits knowing that the pope was exceedingly fond of that fruit, persuaded that lady to disguise herself as a country woman, and to carry some figs to the monk

the body in the coffin with all the pontifical ornaments, and not to permit the usual exposure of the body to the veneration of the public!

"Compared with others who had graced or disgraced the eminence of office as popes before him, his morals were correct, his principles pure, and his conscience unsullied; and some of his religious and principal adversaries, in the admiration of his character, have been almost persuaded of his real piety, and willing to admit, after his exodus from life, that there might be, possibly, one pope in heaven; and this with no concession to the necessity of a quarantine of years or ages in the special grace of purgatorial fire." (Bower, Archibald, Esq. FORMER JESUIT. Formerly Public Professor of Rhetoric, History, and Philosophy, in the Universities of Rome, Fermo, and Macerata, and in the Latter Place Counsellor of the Inquisition. THE HISTORY OF THE POPES FROM THE FOUNDATION OF THE SEE OF ROME TO A.D. 1758; with AN INDTRODUCTION, AND A CONTINUATION TO THE PRESENT TIME by Rev. Samuel Hanson Cox, D.D. In Three Volumes. Philadelphia: Griffith & Simon. 1845. Extracts from Pages 356 through 369, Volume III.)

There is a nightmarish regularity to the display that would sicken the most bigoted Catholic layman. This room is a museum, an intimidating inheritance left to the care of each successive General of the Jesuit Order. brought here and given a tour of this room discover that there is no exit from it but death. Outside of the Jesuit General's inner circle and the governing provincials, no one has seen this room and lived. This room is actually a room greatly loved by these Luciferian worshippers, as acts of murder committed against rebellious Catholics are regarded as particularly meritorious and are a point of pride for the Society. "Traitor's Hall" has itself been sanctified and dedicated by the blood of numerous rebels who were slain while viewing the displays, (as one Jesuit said, "without the shedding of blood is no remission") mementos being taken off their persons and their corpses subsequently dropped through a trap door accessed chute that opens above a subterranean lime pit. Various, similar scenarios have been depicted in the Jesuit theater of Hollywood, and the open depiction of true crimes in the guise of drama has been a great source of mirth and pleasure through the years to many solitary aging Jesuits on the more isolated parts of the mission field, and those in convalescent homes and retirement villages. The glory of the Order for its obedient members is not the power to further life and godliness (for this they do not possess), but rather the power to crush and kill all opposition to the will of the General and the Papacy by multitudinous means. "It moves silently along, but is everywhere in action. It is like the evening breeze; from whence it cometh or goeth, no man can trace. It is like death in its triumphs, which for the present are not displayed. It victims are hidden away." (Joseph Turnley in The Power of Popery, or, The Spirit of the Vatican, 1850) Alexander of Russia stated: "They plant a stern intolerance in the midst of their votaries-striving to subvert that attachment to the faith of our forefathers, which is the best public safeguard. They destroy social happiness, by dividing

families. Their efforts are directed solely to their own interests and promotion, and their statutes furnish their consciences with a justification of every refractory and illegal action." (Grinfield Ibid. Page 280.)

It is an oddity of the Jesuit mind and personality that he gains great pleasure and satisfaction in the accomplishment of secret schemes and unspoken plans that will never be credited to him personally. individual Jesuits of the past have labored for years at the subversion of Protestants, the killing of Jews, the overthrow of kingdoms, the setting up of satellite secret societies or other nefarious plots for which history gives them no credit. "The Jesuits knew that if you want to confound your enemies, the best technique is to create clandestine sects, wait for dangerous enthusiasm to precipitate, then arrest them all. In other words, if you fear a plot, organize one yourself; that way, all those who join it come under your control." (Foucault's "Jesuits in short coats! This class Pendulum, Page 392, Umberto Eco, Ballantine Books, 1989.) includes in fact all ranks, not excepting the very highest: and being wholly unsuspected of being in any way connected with the society of Jesus, they are for that very reason capable of rendering the most important service in promoting its secret designs: in return for which they enjoy all those pretended spiritual favours, of which, according to Jesuit theory, the mere entrance into the order, accompanied by a vow of blind obedience to its behests, secures possession, including of course that grace which Jesuitism professes to bestow on all its members; full forgiveness of sin, and the assurance of eternal happiness after death; an assurance which cannot fail to act as a powerful stimulant to men of credulous minds and an unquiet conscience." (Ibid. Duller. Page 50.) The anonymous nature of their work and the lack of recognition by the world of what they have accomplished are things pleasing to zealous Jesuits, and give them a certain form of pleasure that many The deeds of the Jesuit warrior monk are would find hard to understand. only known to himself, his superiors in the order, the Devil, and most certainly, God. He follows the example of "Ignatius Loyola; cautious and wary in all his operations, and although a soldier, averse to exposing himself to danger, he cautioned his followers to use the utmost prudence in carrying out their measures, and by no means expose themselves foolishly to public odium and indignation." (From Dealings with the inquistion; or, Papal Rome, Her Priest, and Her IESUITS by Former Prior of the Dominican Order Rev. Giacinto Achilli, D.D.; Harper and Brothers, New York, 1851, page 110, quoting a Jesuit speaking to him.) Some of the earlier Jesuit exploits in the first hundred years of the order's existence are well known, as they were very public ventures and actions that were lamentably too obvious and open to be properly concealed, or denied. The veil of secrecy is the preventative against the shroud of suspicion, and the thing the Jesuit seeks to avoid at any cost is having his nature, his designs and deeds shouted from the roof tops. It

suffices him that he may know for himself that he has run well, obeyed his superior's commands both outwardly and in his inner man, and is partaker of a power that is covered in a light that is darkness. Power is the pleasure of these men, and its exercise in all forms is their most gratifying form of recreation. Their labor is their entertainment, and their work is their father, wife, mother, sister, brother and constant care. "The Company of Jesus was an attempt to blend together several irreconcilable ideas, the Sermon on the Mount, the whole scheme of doctrine and morals current at the end of the Middle Ages, and a new theory of the relation of Church to State. But the originality of the company of Jesus lies less in the body of doctrine which it formulated than in the method which it employed. Loyola's successors soon perceived the impossibility of reconciling the world of the sixteenth century to more than a nominal acceptance of Christian morality; and, since to regain the world for the church was the main object of the Jesuit, the principle of compromise became the salient characteristic of the Society, a cause of both its brilliant successes and its irremediable failure." (The Early Franciscans and Jesuits by Arthur S. Freer. 1922, London. Society For Promoting Christian Knowledge. Page 67.) The method is to blend the holy with the profane, the spiritual with the temporal, the clean with the unclean, and right with wrong, thereby rendering the whole impure.

In the Jesuit history departments of numberless universities society members and co-adjutors labor full time between their lectures in endless rewrites and updates of histories describing the exploits of Loyola, Xavier, Salmeron, Faber, and other members of the Order. Concurrently, the works of Protestant historians have been gradually relegated to the ash heap of academia and the works of Jesuits or their lay fellow laborers have taken their place. "A troop of Jesuits is commissioned to re-write our annals." (Ex-Jesuit Arnauld. Ibid. Page 18.) This has nothing to do with market demand or intellectual trends but is the purposeful and precise work of the Society to replace all factual histories that mention the Society in negative terms with others that never trace the trail of calamitous world events back to the Order. acknowledgments of Jesuit power stimulated by the order and inscribed by Catholic authors are permitted to incite fear and submission. The murders and seditions manifestly known to have been committed by the Order through its members are now represented as things that were done in the far past during an unenlightened time which has now given way to a moderate and peaceable co-existence of the Order with its opponents. This is one of the reasons that the Jesuits started the Illuminati (Adam Weishaupt the founder, from the college of the Jesuits in Ingolstodt, Bavaria), modern Freemasonry, the new age movement (Tielhard de Chardin), modernism, rationalism, higher criticism, Bolshevism, the National Socialist movement (Nazis), Theosophy, communism, and most of the modern Western cults that profess to be Christian. "If you feel guilty, you invent a plot, many plots." (Foucault's Pendulum, Page 513, Umberto Eco, Ballantine Books, 1989.) With so many different groups operating at variance with each other in so many places, the Jesuit and his coadjutors can devote whole volumes to pointing out these various movements and place the blame for the world's ills on them. This naturally exonerates the Order of any complicity in the world wars, revolutions, assassinations and assaults on public morality that have characterized history since the Counter Reformation opened, particularly those of last hundred and fifty years.



Two stamps featuring the Jesuit Father, acknowledged also as the Father of the New Age Movement, Tielhard de Chardin. The stamp on the prior page was the center visage of a Belgian issued sheet. The Jersey issue below represents a particular insult to the memory of Calvinist, Huguenot heroic fighter Jean Cavalier, who personally slew dozens of Jesuit inspired Catholic massacre perpetrators in the South of France, and led the French Christians to many victories. The deeds of Cavalier are recorded in Alexander Dumas's work, Celebrated Crimes, Volume 2, Massacres of the South. Dumas recorded in detail the warfare and exploits of Cavalier, mentioning that he left France as a man of honor with decoration and rank from the King of France, ending his days as Governor of the Isle of Jersey. Over 200 years later, his memory is silently mocked. (Ibid. Previous Stamps.)



The multi-generational goal of the Society in all of its guises has been the enforcement of one simple maxim. "All human power is from evil, and must therefore be standing under the Pope." (Dr. G. F. Schulte, Professor of Canonical Law at Prague, Cited in the Preface, Page 5 of Romanism And The Republic by Isaac J. Lansing, Kellaway Publishers, Boston, 1889.) Every subordinate group in its activities tends towards this end, the fulfilling of the great satanic commission to bring all humanity into servitude to an elderly

bachelor waving from a balcony that overlooks architectural symbols of the male and female generative organs. The womb of the morning of the Bible is supplanted with the Matrix of the Mother, the Harlot that consorts with a Holy Father who wears a skirt and rides a beast of burden. An artificial world surrounds and drowns the mind and souls of men illuminated by the light that is darkness; physical reality is remolded in the mental clay of mankind through a spiritual alchemy that debases all that it envelops. The noxious amniotic wine poured forth from the whore's belly has made the world drunk with her fornications and drowned men with perdition. As a child trapped in its mother's womb is killed by lethal injection and dismemberment, only to be thrown unto a garbage heap or made into cosmetics, so the people of the earth live in a vile, unholy matrix. An unfounded sense of security and an ill placed faith in the mother's good will coupled with a deep seated belief in the "goodness of man" have cast the spell of destruction. The weakened world's nations must bear the load of Papal pretension, pay for the priestcraft, and pray to a god that cannot save. The tender mercies of the wicked are cruel, and the people may be permitted their sins, but they must be ruled and regulated with rigor. They must produce bricks for the altar; they must be stones of sacrifice laid heavily upon by the snorting sow that roots up the wheat, eats the tares, and declares that she sits a Queen, and shall be no widow. She bears her changeable suits of apparel for the festivals of the church; soft velvet crimsons, purples, greens and gold. "For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." (Proverbs 7:26, 27.)



A photograph of Zyklon B from the State Museum Guide Book of Auschwitz, Poland.

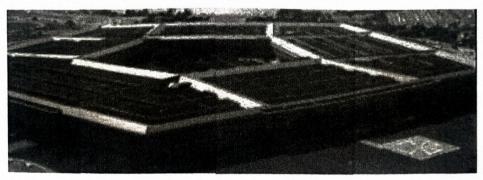
The Jews have been the perpetual and particular scapegoat (an Old Testament term) for Jesuit crimes, and a great host of Catholic and "non-Catholic" co-adjutors have produced a massive repository of "scholarly works" blaming the Jews for virtually every major successful Jesuit program of the past. In the Dark Ages the Jews were accused of drinking the blood of

Catholic infants and being the source of the Black Death; in the new Dark Age they are accused of being the hidden rulers of the world, manipulating everyone through usury and banking. "Of course, you attribute to others what you're doing yourself, and since what you're doing yourself is hateful, the others become hateful. But since the others, as a rule, would like to do the same hateful thing that you're doing, they collaborate with you, hinting thatyes-what you attribute to them is actually what they have always desired. God blinds those he wishes to destroy; you just have to lend Him a helping hand." (Foucault's Pendulum, Page 513, Umberto Eco, Ballantine Books, 1989.) "Fathers Marie-Ville, and Kirkor, were in Lithuania when the French troops passed through that country. They caused all the bread and provisions of every kind to be carried away; shut themselves up with all the inhabitants, in their church, and barricaded themselves against the enemy. Men, women, children, priests, all were taken, and exposed to the mercy of the soldier, who in his wrath spared nothing. Kirkor and Marie-Ville were fortunate enough to escape. The Jesuits, irritated by this disaster, wreaked their spite on the Jews, whom they accused of having betrayed them. They caused them to be thrown into dungeons, and persecuted them until they had made compensation for what the brotherhood had lost." (Ibid. Amauld. Page 119.) The Jews were blamed, but the Jesuit priests were "fortunate to escape?" Far more likely that in this incident from the Napoleonic wars the Jesuits priests were permitted to escape by a Jesuit in French uniform, such as Polish Jesuit de l'Aigle, who followed the "troops for a long time in the uniform of a French soldier; and it is said that he acted thus according to orders transmitted from the court of Russia. Be that as it may, he contributed largely to the overthrow of a French battalion, by information which he conveyed to a general of the Russian armies; and if we may believe the Jesuits themselves, he did more injury to Napoleon than the whole military force of the Czar." (Arnauld, Ibid, Page 2.) The Jesuits precipitate and anticipate future mass acts of violence against nations and "ethnic groups." They or their mouthpieces seem to have advance knowledge of the design of coming aggressions. Sometimes they appear prophetic, but it is no prophecy to blurt out planned events which are being orchestrated by those with whom you are in association. Two weeks after Kristallnacht, or the Night of Broken Glass in Germany, Father Coughlin spoke of the Nazis in his weekly radio address as "a government which had already restricted the liberties of Catholic, and Protestants and Jews, a government, which, thanks be to God, has not resorted officially to the guillotine, the machine gun, or the kerosene soaked pit." (Radio Address titled, "Not Anti-Semitism, Anti-Communism.) "The machine gun" and the "kerosene soaked pit" were precisely what was planned for the Jews of the Lithuanian town Vilnius shown in the illustration on the next page.



This Lithuanian bank note featured an overview of the Jesuit University in Vilnius, which was heavily populated by Jews before the onset of World War II. Notice the Cross of Malta in the right background. The Knights of Malta are subservient to the Jesuit Order. The photograph below is a Third Reich Medal, The Order of the German Eagle, incorporating the Cross of the Knights of Malta and the familiar swastika. Below that a photograph with an enlargement of the Pentagon from the early 80's with a Maltese cross as helicopter pad!





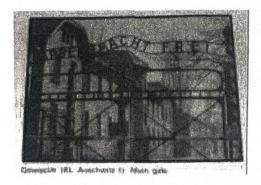




A Lithuanian coin minted in 2004 to celebrate the 425th year of a Jesuit University in Vilnius (Vilna), Lithuania. (Images of stamps, coins, and currency from the Jesuit administered website, http://www.manresa-sj.org/stamps/home.htm) Vilnius was called the "Jerusalem of Lithuania" by the Jews of the area. In 1579, the already existing university was granted to the Jesuits by the King of Poland. In April, 1919, eighty Jews were murdered there, a harbinger of things to come. In 1941, 2,019 Jewish women, 864 men, and 817 children were taken from Vilna to nearby pits and murdered. Vilna (Vilnius) was a repeated center of operations for the Einsatzgruppen, or "shooting teams" of Hitler's invading army. The Jesuit Order had firmly entrenched themselves; the coin appears commemorative in more than one sense. (All stamps, coin, and currency images, Ibid. Previous.)



Lithuanian stamp printed in 2006 featuring the Jesuit University of Vilnius.



The main gate of Auschwitz as shown in the Auschwitz-Birkenau Guide-Book published by the State Museum in Oswiecim, Poland, 1999. The Catholic Nazis under the control of Jesuits placed the slogan "ARBEIT MACHT FREI," or "WORK MAKES FREE" on the gate. The Jews would be worked to death in this place, and once they had

worked themselves to death disposing of the remains of other Jews, they would be free through death. The theological implication is that Jesus Christ lied: that the Son of God does not make men free, but their own works make them free.

The Society is careful to involve a number of Jews that are prominent and very visible in all of the swindles, revolutions, wars, and mass murders they have fomented since their inception. The future Jesuit, co-adjutor writers then have material to work with in maintaining the Romish fiction that the Jews run the monetary and political apparatus of the world's governments and are responsible for the horrendous crimes which the Jesuits themselves have perpetrated through loyal third parties that only with difficulty can be shown to have affiliation with the Society. This most clever stratagem allows the Society to kill two birds with one stone. They are able both to cover their own tracks, and to whip the Gentiles into frenzy over supposed Jewish supremacy and criminality.

The Jesuits have well noted the latent, Satanic Anti-Jewish feeling that is present in most Gentile populations, and have used it to great advantage for The Catholic World magazine of November, 1939 stated, "Father Browe (Society of Jesus, Professor of Church History at the University of Innsbruck) shows that when the Jews actually did cause some minor trouble by their impudence and their own hostility, the authorities and the people by no means appealed to the law or undertook merely restrictive measures, but immediately went berserk, and started killing, burning and looting." (Catholics and Anti-Semitism by Hans Anscar. Catholic World. No. 150. The Office of the Catholic World, New Discussion and reflection about "the Jewish question" has York, 1940. Page 174.) filled thousands of books and newspapers over hundreds of years, and a surge of written pieces on the topic seems to precede another persecution or pogrom. Even articles supposedly written in defense of the Jews contain much that furthers their isolation and ultimate persecution. many Jews love riches and spend money lavishly in an evil as well as a laudable way. I know that they easily forget what has happened hundreds of times to them and succumb to what the Greeks call "hubris." I think it very unwise of them to seek the limelight as much as they do, because of what one might call the anti-Semitic under-current in the world can break loose anywhere." (Previous. Ibid. Page 177.) "Of course, it is true that the Jews were rejected by God as the nation through which salvation was to come to the world, when they called down on themselves and their children the blood of Christ. It is probably true that many of the hardships that have befallen God's chosen people are the punishment of the Heavenly Father, who wants to bring them back to Him whenever they "grow fat and kick."" (Previous. Ibid. Page 175-176.) Statements such as these written at the outset of World War Two in a Jesuit

run publication were no coincidence. According to the author, the Jew has no right to seek the "limelight." This is reserved for the Gentile under the dominion of Rome!

Each Jesuit author stands on the shoulders of the previous authors and appeals to the large body of evidence (some factual and some fantasy) created by his predecessors. This sly operation allows fiction to become fact by a gradual "evolution" and for the continuance of the Catholic Dark Age conception of Jewry to be foisted on each succeeding generation of readers. Individual Iews who serve the ends of the Jesuits are always surrounded, aided and even directed by co-adjutor Knights of Malta, Knights of Columbus, Opus Dei members or others who are indirectly in the pay and employ of the Catholic superstructure maintained and policed by Jesuit temporal power. Some powerful Jews are even known to be Knights of Malta or other royal orders, notably certain members of the Rothschild family, both past and present. The presidents and prime ministers who have a few Jews with high visibility as their advisors and department heads do so at the instruction and behest of the Catholic Church and its right arm, the Jesuit Order. Prior planning provides plausible denial through a Jewish presence in many of the financial and political moves of the Society, but if one looks hard he will not see hordes of Jewish rabbis banqueting and counseling with potentates, prime ministers, presidents and oligarchs. Instead he will find Catholic cardinals, bishops, and Jesuit priests standing next to every seat of power and luxuriantly ensconced in every national capital. The Jew is a side kick, an appendage to conspiracy, but he is not the master mind. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." "Father Pholop" "...engaged in maturing his vast plan of universal empire. Jerusalem and Rome were to be its principal cities." (Arnauld. Ibid. Page 135.) Jerusalem was the first aim of conquest for Loyola; only lack of opportunity turned him and his comrades to Rome.

Denial is one of the foundational precepts of the order, and falsification and lies both in speech and writing are permissible for the "greater glory of God," provided the man commits these sins with a silent mental reservation. Whole books of theology written by long dead members are present in every house and college library of the Jesuits, and these theologies contain the principles that are to be inculcated in every bright and ambitious student who is taught by society members. It is fact that the saying "The end justifies the means" is one of the great maxims of Jesuit conduct, which they invariably impart to their brightest, secular students. (A number of authors attribute the phrase itself to the Jesuits. Whether or not the maxim was spoken by a Jesuit is of little importance as the saying surmises the whole of Jesuit morality both

written and in action.) Bill Clinton had been so indoctrinated in their rhetoric by his educational training at Georgetown that he was able to publicly stand and equivocate upon and argue about the definitions of words such as "is" and "sex." This type of speech and thinking is what was once commonly called sophistry or casuistry amongst educated people, and was recognized as something both disgusting and dangerous. Yet the disgusting and dangerous have been so promoted in Jesuit, Hollywood theatre that deeds and speeches that once caused alarm among a more enlightened populace go unnoticed. It is an evident mark of the Catholization of the western, formerly heavily Protestant nations that their morality regarding both sex and money is of the kind that was traditionally evidenced in the City of Rome and those over whom it ruled. A famous defector from the Roman religion mentioned Roman influence in America brought "a corresponding spirit of greed and worship of power" with "an apathy towards public wrongs." (Baroness Von Zedtwitz, 19101, The Double Doctrine of Rome, Page 49.) It would be hard to find a more succinct description of the prevalent attitude and morality of the populace of the former Protestant nations. "No man...would think of sending a son to a Jesuit college, if he wished to fit him to take an honourable position as an American and a free citizen." (Porter, Ibid. Page 81. 1851.)

The mark and stamp of the Jesuit leave indelible prints upon the souls and spirituality of those whom they train. Lying and specious (a false look of genuineness or truth) reasoning are the great markers of the Jesuitical mind and speech. Speaking much without saying anything is the oeuvre of the Jesuit's attack on his opponents, and has the effect of mesmerizing his prey and snaring the unsuspecting in meaningless strifes about words, political parties, or the left and right paradigm. Good words, fair speeches, appeals for mediation and accommodation are all standard policy in the battle the worldly priests are waging for total dominion over no longer only the body of the world, but its soul as well. While the Order takes great pains and efforts to cull and train the most able and brightest men and women in their universities, they in fact are responsible and engaged in the destruction of the intellectual fiber of the people of the world, over whom they rule as virtually unopposed monarchs. While proffering themselves to the world as humble educators seeking the betterment of mankind, these men have trained and mentored some of the most vicious defilers of soul, spirit and flesh the world has ever seen. Their graduates act in satanic, steamy stories of violence, produce novels which depict in fictional terms future Jesuit moves, and sit in the statehouses, legislatures, and on the judicial benches of government, breaking down all the barriers of natural and moral law as found in nature and the Bible.

The Jesuit is a master at using men against themselves, and is able to bewitch the unsuspecting down the road to destruction in the name of liberation. The liberation that these intellectual savages seek is liberation from God, Christ, the Bible and all moral constraint, but it is never explicitly stated in those terms. Jesuit liberty is not freedom from sin but a freedom to sin. Deviltry is practiced under the guise of charity, greed is practiced under the title of necessity, malicious war is touted the act of love, and raw carnal lust is deemed a work of the spirit. Murder is holy to the unholy, and perversion is Corrupted kings, pervert pastors, lascivious the pride of the profane. legislators and dancing divas all owe their purses and popularity to these men of sin, and dance in unison as the Jesuit General calls the tune. "The wicked walk on every side when the vilest of men are exalted." Going to and fro in the earth, and walking up and down in it, the son of Belial finds no sleep except he hath done some mischief and caused some soul to fall. salvation the Iesuit General speaks of is the damnation of humanity mired in multitudes of sins for which are offered the "un-bloody sacrifice" of the Mass which can never take away sin.



Above: This commemorative, Columbian stamp from 1968 marks the International Eucharistic Conference. The monstrance, bearing the wafer, is elevated in this sunburst topped pedestal reminiscent of the Jesuit emblem. Below: Jesuit Marquette pictured on a United States Postage stamp of 1898 bringing the religion of Rome to the Indians along the Mississippi River. The stamps were re-issued in 1998 using the original dies. (Previous. Ibid.)



These be they who would knock mankind off every foundation and cause the whole world to worship the beast, slavishly genuflecting in body and spirit before the Pope of Rome who is truly nothing but the hand puppet of the Jesuit General. To accomplish this they have dug down every foundation of human conduct and society taught by nature and Scripture, and as the foundations collapse, they and their Pope will step forward as the savior. There is no new thing under the sun, and the earthly, sensual, and devilish men of every generation praise the gods when they do well to themselves, and these gods appear in the forms of men usurping the title of the Holy Father spoken of in John 17. While "the God of the whole earth" is profaned and blasphemed these sinners flourish in the dark shade of the shadow of death, glorying in their own shame. "They encourage themselves *in* an evil matter: they commune of laying snares privily; they say, Who shall see them?" Psalm 64:5. The brazen countenance of continuous generations stands in an undying sneer with jutting jaw against God the Father and Jesus Christ.

"God's your prankster, my boy. Think of it. He gives man instincts. He gives you this extraordinary gift and then, I swear to you -- for his own amusement - his own private, cosmic gag reel -- he sets the rules in opposition. It's the goof of all time. Look but don't touch. Touch but don't taste. Taste but don't swallow. And while you're jumping from one foot to the other he's laughing his sick \_\_\_\_\_\_ off! He's a tight-\_\_\_. He's a sadist. He's an absentee landlord! Worship that? Never." (Jesuit Actor Al Pacino as Milton (The Devil) in The De4vil's Advocate.) (The Devil is named Milton; Jesuits never forgive, nor forget. Milton, the Latin Secretary of Cromwell's great Commonwealth, author of Paradise Lost and books teaching the Protestant, Biblical doctrine of divorce must be vilified over 320 years after his death.) "The revenge of the Jesuits hath never an end but with the death of their adversaries, and their reproach after their death."



An early edition frontispiece and title page of John Milton's "Paradise Lost." This great man escaped execution by Jesuit controlled, crypto-Catholic Charles II of England due only to his total blindness, and the infamy such an execution would have brought on the name and honor of the King.

"Who is like unto the beast, and can make war with him? Who can bear the heat of our anger when our wrath is kindled but a little? Where is he that will contend with us? Let him draw near! We have reigned over the rich and poor, great and small, free and bond; and reign we shall! Who possesses our power or can do what we have done? Choose you a man among you, let him come down to me! If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. (I Samuel 17:7, 8) You are a thing of naught, and we curse thee in the name of our gods. Wood and stone, brass and iron, the gold and silver of our churches and altars stand, but ye are stubble before our flaming swords! By the circle of the sun and the tail of the serpent we curse thee, and will curse thee! In the names of the saints and holy angles, we curse thee, condemn thee, and consign thee to hell. We must and will live on, but all that have opposed us have fallen before our feet! We have their heads, their



Fig. 184.—BRAST WITH SEVEN HEADS. Painting on glass, St. Nizier, Troyes.\*

hands and feet, even if we had not their hearts. We have blessed our selves in dashing their little ones against the stones, and have embellished our churches with their bones! We have poisoned their daughters and slain their sons! Wilt thou, O worm, dare to raise a cry against us? Does not your faith tell you that the powers that be are ordained of God? Does not your doctrine of preeminent providence teach you to honour us? Where were you when we laid the foundation of this our kingdom and our power? Where were you

when our most holy brethren laid the axe to the root and felled the tall trees? Who art thou to question our dignity, which proceeds forth from ourselves? Wilt thou ascribe merit to a dead man on a pair of crossed sticks, but forget that it is we who are here while it is he who is gone? Do you not remember, has it not been told you from the beginning, that he that sits upon the circle of the earth has given you into our hands? Did he not say that he created the waster to destroy, and shall not our faces sup up the east wind? A fire devours before us, behind us a desolate wilderness, and what shalt thou do? Before our faces the people are much pained, yea all faces gather blackness! Wilt thou. O man, set thyself to contend with us? It is our world, our kingdom, the hour of our power! We hold the wind in our fists, we mete out the heaven with the span of our hand, we cause the rain and snow when we will! And what wilt thou do? Will your clasped hands and groaning prayers prevail against what your faith tells you is the eternal decree of your god? From the least to the greatest, all but some few such as yourselves have given heed to us, and blessed themselves by their obedience to our wisdom. Wilt thou prevail where others have failed? Wilt thou, the already conquered, become a conqueror? Wilt thou arise as a man and put us to flight? We have cast down wounded and slain many strong men defy thee to come unto us! We have kept the steps to hell, hold the keys to heaven, and rule the realm of death!"

"Ask yourself whether the dream of heaven and greatness should be left waiting for us in our graves-or whether it should be ours here and now on earth." (Atlas Shrugged. Ayn Rand. Page 679.) The removal of the Lord's Christ from the throne of heaven and the throne of the heart is the great work of the Order, a work that has slain many but ultimately will fail, and this is indeed the portion given these men from the hand of heaven. "A man can receive nothing, except it be given him from heaven." (John 3:27) Men that love not Christ love not liberty but death, and of necessity find other lords having dominion over them. Where the spirit of the Lord is, there is liberty; where the spirit of Satan is, there is bondage and tyranny. These tyrants that rule the wicked as the most astute of the wicked bear rule by their means, and the wicked love to have it so. The old man behind the curtain moves a million hands and ten thousand tongues to praise the gods of stone, silver, and gold, images of and made like unto sinful men. He causes the image of the beast to both move and speak: "Bow down, that we may go over," (Isaiah 51:23) and as the beast speaks



Mg. 165 .- LUCIPER BEFORE THE FALL.

This Dark Age drawing of Lucifer before the fall is of interest as the "Ball and Cross" held in the left hand of the anointed cherub is "one of the historic symbols of Christianity" according to The Catholic World Magazine. This symbol was featured in The Catholic World magazine for many years, and the same "Ball and Cross" is evident on the newsletter of supposed "Protestant," Jesuit co-adjutor Texe Marrs, who shortly after a visit to Rome in the fall of 2003 began an unremitting attack against the Jews in his newsletter and radio broadcasts. He is a voracious opponent of what he calls "international Jewry," pointing to it as the source of immorality, pornography, swindling, banking frauds, religious hoaxes, and the perversion of Christianity. (Christian Iconography, Didron, 1891.)



Dark Age portrayal of "The Demon in Man" from an old Catholic Manuscript. (Didron)

fire comes down from heaven in the sight of men. The fire of the unholy heart merges and melds with the false fire from above and the fearful and unbelieving cry out, "Who is like unto the beast? Who is able to make war with him?" Revelation 13:4. The heart of the righteous is made sad, and some even quote the Scriptures to justify the sin of cowardice and non-resistance: "I beheld, and the same horn made war with the saints, and prevailed against them." Daniel 7:21. Revelation 13:7 "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." "Yet he shall come to his end, and none shall help him." Daniel 11:45.



This illustration by Gustave Dore pictures the ascent of the beast out of the bottomless pit. Revelation 11:7 "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." (Illustrations by Gustave Dore are in the public domain.)

## Chapter Two THE MIND OF IGNATIUS



The interior of an abandoned church building in Wexford, County Wexford, Ireland. (Photograph by the Author, 2007.)

"Amidst all the details of the early life of Loyola, we never hear of his meditating on the Holy Scriptures...Again, there is no recognition in these accounts of Loyola of any of the leading doctrines of the gospel. How little do we hear of our own unworthiness-of the necessity of faith-of the sacrifice of Christ-of the sanctifying influence of the Holy Spirit! Loyola had his ecstasies, his dreams, his visions, his miracles-be he knew little of what the humblest cottager may enjoy, when he views himself as the purchased property of his Redeemer-when he feels as nothing in himself, as everything in his Saviour."

The Jesuits, an Historical Sketch by E. W. Grinfield. Seelys. London. 1853. Page 9.)

"For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness."

Ecclesiastes 6:4

"The unhappy man was throughout the dupe of Satan and of his own deceitful, depraved, self-righteous, vain, and ambitious heart."

(Of Ignatius," The Jesuits by R. W. Overbury, London, Houlston and Stoneman, 1846. Page 15-16.))

"Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?"

"...The most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Daniel 4:17

"Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul. And the other things on the face of the earth are created for man and that they may help him in prosecuting the end for which he is created. From this it follows that man is to use them as much as they help him on to this end, and ought to rid himself of them so far as they hinder him as to it. For this it is necessary to make ourselves indifferent to all created things in all that is allowed to the choice of our free will and is not prohibited to it; so that, on our part, we want not health rather than sickness, riches rather than poverty, honor rather than dishonor, long rather than short life, and so in all the rest; desiring and choosing only what is most conducive for us to the end for which we are created."

(Ignatius in his Exercises, Principle and Foundation. Referred to as "The Foundation")

"For other foundation can no man lay than that is laid, which is Jesus Christ."

"He let his nails grow, and his hair and beard; so that his countenance was almost entirely concealed, and he appeared more like a brute than a man. He rendered himself so frightful that the children pointed the finger and threw stones at him, and followed him in the streets hooting. The women, of whom he asked alms, fled from him, frightened at his horrible figure. The people mocked him, and all respectable persons were of opinion that he ought to be put in confinement."

(Of Ignatius in his "Pilgrimage," R. W. Overbury, Ibid above, Page 14.)

"Having once departed from the simple and pure morality of Christianity, there is no stopping place; the progress is opposite and downward from truth, from right, from

conscience, from God. It is worthy of note-and the fact will be found a very instructive one-That Ignatius Loyola, the founder of Jesuitism, began his religious career apparently as a sincere fanatic."

(Protestant Jesuitism by A Protestant (Calvin Colton), 1836, Harper and Brothers, page 17.)

"As to this Ignatius, I am aware that he is admired, and even transcendently admired, or what we call worshipped, by multitudes of human creatures, who to this day expect, or endeavor to expect, some kind of salvation from him."

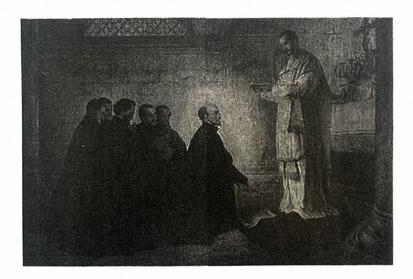
Thomas Carlyle, Jesuitism, 1850.

"The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness."

Ecclesiastes 10:13

"The truth is, that the Jesuits generally were completely the victims of the delusion they were sworn to propagate, and their moral perceptions were so distorted by the discipline in which they had been trained, that they did sincerely and verily believe that the supremacy of the Pope and the Roman church was an end so ineffably holy, so infinitely beyond all other ends desirable, that the use of any means, however morally execrable in themselves, however in their own nature diabolical, became sacred duties when they tended to the promotion of that end." (Page 57, HIDDEN WORKS OF DARKNESS: OR THE DOING S OF THE JESUITS by William Osburn, 1846, The Protestant Association, London.)

"Has the Supreme Pontiff also a certain power temporal and civil power? Answer: It is certain that he has even direct power in places subject to him by temporal dominion." (Page 239, A SYNOPSIS OF THE MORAL THEOLOGY OF PETER DENS AS PREPARED FOR THE USE OF ROMISH SEMINARIES AND STUDENTS OF THEOLOGY, translated from the Latin of the Mechlin Edition of 1838 by Joseph F. Berg, Formerly Professor of Latin and Greek in Marshall College. Published by J. Harmstead, Philadelphia, 1841.)



First Jesuit Mass. "In the dimly lit chapel, Pierre Favre, the only priest among them, said the Mass of our Lady and at the same time of Communion turned towards the companions grouped around him with the sacred Host in his hand." (Ibid. Broderick. Page 299-300.) Illustration, Ibid. Stamps, Previous.

"I am not a destroyer of companies; I am a liberator of them. The point is, ladies and gentlemen, greed is good. Greed works, greed is right. Greed clarifies, cuts through, and captures the essence of the evolutionary spirit. Greed in all its forms, greed for life, money, love, knowledge, has marked the upward surge of mankind."

(Michael Douglas as "Gecko" in Wall Street., 1987.)

Man is at the height of the creation of God in the earth, fearfully and wonderfully made, and having been given dominion over his landscape and the creatures found therein. He is what he is by virtue of his historic heredity which is then modified, molded and manifested in his works. There is no escape for a son of Adam from his own roots, born unto labour as he walks upon dirt that brings forth thorns and thistles, but in the promise and rest of his Creator, who has formed all things for himself. Man's times of sorrow and comfort, war and peace, defeat and victory are seemingly in the power of his own hand, but overruled by a hand greater than his own. preeminently a prisoner of the earth from which he was formed, destined for escape to his ultimate home only at such time as the one who formed him sees fit. There is no escape from this last war, a war with death, the stalking enemy that man himself by himself cannot conquer. The means to victory in this last battle of life is the root of all religion and controversy, the ground of all contests in the realms of religion, philosophy and science. That man exists now and will exist in some state forever is an accepted certainty amongst the majority of the combatants: the means whereby man may be restored to fellowship with God and inherit a throne of glory in perpetuity is the ground of battle. The warriors contest whether the power to achieve perfection comes from within themselves, from a power without themselves or from an active and willful cooperation between the two. Inigo Lopez of the Loyola family thrust himself into this age old battle with a determination and violence which has ever since affected and marked men throughout the world. terrorizing multitudes through subtle, efficient means well suited to achieve Inherent in the method of mental warfare and mind the desired ends. manipulation developed by this man through exertion of the human will we discover the key of the Jesuit power to rule the world without, and to shape the world within. To understand what now is, it must be understood what was. To rightly view the present, it must be seen as an extension of the past. What is past lives in its effect on the present, those dead yet speak by their deeds rippling in the river of time to every generation. Though the graves of the dead be yet unopened, their presence has left an indelible trace upon the trail of time, a trace, an influence, an effect that can be followed forward to this moment.

At first glance, the nativity of Ignatius in the mountainous Basque region of Spain would seem an unlikely yet very place to produce a son that would go forth conquering and to conquer under the guise of religion. The physical situation of his birth and his Spanish warrior heritage do seem to have bequeathed to Ignatius a hardiness of constitution, despite much physical sickness. His entry into the military and his obvious bravery in combat reveal a nature drawn to and unafraid of conflict; even a nature that thrived on conflict, battle, obstacles and difficulties. His absolute refusal to surrender the position that he held fighting against the French would be infused to the Order he founded; an absolute refusal to be ruled over by any but one of their own, the objection to all authority but their own, a certain implanted, imperious view of oneself, life and mission that no hardship or humiliation could root out. All these traits were present in Ignatius before he entered into his pilgrimage, and have been bequeathed to his followers by initiation and conditioning.

Ignatius set the standard for his own people. Hardship and humiliation seemed to have over the course of time only encouraged the individual and collective Jesuit in his work to achieve and intermittently maintain the mastery over the whole of mankind and every sphere of human activity. In religion, science, government, or art one can detect the fingers of the Jesuit. He seeks for his works to be hidden, yet loving ritual commemoration; he is unable to stop himself from making them known. Since boasting for him is not excluded by true faith, he boasts of his works, even his humility. He loves the private but public parade of his own works before the eyes of unknowing men, speaking in signals, signs, and shapes to his fellows initiates across great gulfs of time and language. Being privy to many secrets, he believes his life is

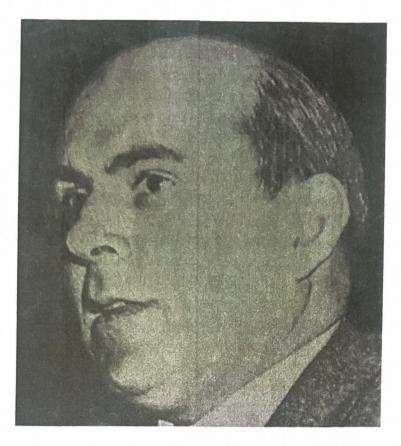


A Spanish stamp of the Pamplona fortress compared to an aerial view of the Pentagon. (tbid. Previous.) The Pentagon is a huge "commemorative" to the place of Loyola's wounding.



wrapped up in a great secret. "Knowledge puffeth up." The Jesuit is filled with the hot air of his own glory; he vicariously enjoys the works of Ignatius and other Jesuits, which are in some sense his own. His private toil, discipline and labor find a focus and authentication hidden but made public in communications of thousands of other Jesuits, dead and living. He lives with the dead as yet living, living as yet dead. His religion is the doppelganger reverse of that of the real Christian; a religion where intentions and outcomes determine whether an action is sin or not.

The wounding of Inigo in the siege of Pamplona, now only remembered for his presence there, demonstrated both his courage, and later in the treatments he received for it, a willful, stoic imperviousness to physical pain. In this wounding, "His military spirit was not destroyed, but its direction was changed." (Ibid. Smith. Page 14.) The man approached spiritual and physical matters in the same mind and manner; the distinction between the spiritual and the carnal for Loyola was non-existent. This Spanish soldier had been raised in utter ignorance of the plain New Testament distinctions between the flesh and the spirit, was reared with outward forms as substitutes for inward truths, and revered religious reprobates as great saints. No Divine interposition forthcoming, the effectual call of the serpent entwined itself about the soul and imagination of the wounded knight. Ignatius, anointed once in his youth a priest, in his purported conversion, became a priest of the Devil. ("Graceful and elegant courtier that he was, he had written not only love sonnets to the lady of his amorous devotion, but also verses to Peter, the first of the Apostles." (The Renaissance, The Protestant Revolution And The Catholic Reformation In Continental Europe by Edward Maslin Hulme. Century Company. 1917. Page 413.) This empowered and qualified him for the great work that was to follow, leading to a second ordination and vows as a Catholic priest. "Here was a hot brained soldier suddenly exalted into a sainthis illness arrested him in his career of vice, but it did not lead him to the result of the jailer's inquiry-"What must I do to be saved?"-"Believe on the Lord Jesus Christ," replied the apostles, "and thou shalt be saved." No! It led him to make knight-errant vows to the Virgin-to promise a pilgrimage to Jerusalem. Instead of the humility of a penitent, he is favored with visions and miracles." (Hid. Grinfield. Page 8)



The Pentagon was designed by George Bergstrom during the tenure of John J. McCloy as Assistant Secretary of War. McCloy was President of the World Bank, High Commissioner for Germany in June, 1949 to 1952 and a Legal Counsel to I. G. Farben. He opposed the bombing of railroad lines into Auschwitz during the War. Under his direction only five death sentences of convicted Nazi mass murderers were left standing; the rest received reduced sentences or outright pardons. Chairman of Chase Manhattan Bank (1953-1960), Chairman of the Ford Foundation (1958-1965), close Rockefeller friend, from 1954-1970 he was Chairman of the Council on Foreign Relations. He was a member of the Warren Commission, a Jesuit temporal co-adjutor par excellence.

A great and pronounced difference between Loyola and other mystics was the "characteristic attitude which he maintained toward his ecstatic experiences...If these ecstasies took him by surprise at some unseasonable hour, as, for example, at night during the hours of rest, or in daytime during the hours of study, and hindered him in his observance of his set rules of life, which he had devised so carefully "in the sight of God"; or if, instead of longed for refreshment and peace, inner anguish and depression followed them, then he repelled them with all firmness as satanic temptations. Thus from the very beginning he yielded to these experiences only when he desired to. He never permitted them to enslave his understanding and his will. In this way he attained control over them and himself so that in later days, he was

never taken by surprise by "illuminations, visitations, comforts," at unseasonable hours. Such experiences happened to him only when he wanted to have them; further, he always "found God," that is, received visions, illuminations, comforts, at will," (THE JESUITS, AN HISTORICAL STUDY by Heinrich Boehmer. Translated by Paul Strodach, The Castle Press, Philadelphia, 1928, Page 35.) This salient feature, an ability through an act of the will to maintain a fierce, determined control over inward experience(even what some wrongly call divine illumination), permeates all succeeding Jesuit teaching. The current infatuation of many Society members with pagan Eastern religion is but the natural foliage grown out from the Worship of God, personal experience of God, Ignatian root. communication by God to man, and the blessing of God are all subject to the predilection of the individual. The Spirit of God can be stopped from moving on the face of the deep, or conjured at whim to move mightily by the desire and mind of the sinner willing to do his own pleasure.

The proponents and lovers of the system of Ignatius admit that he was a most unpromising student in academic and religious matters, passionate for personal glory, and desirous of the recognition of the great men of the world. Despite his deficiencies of body and mind, he achieved the glory he sought and the notice he desired: a hero and saint to his friends and followers: a devil, liar and thief to his detractors. In his later years, he "let fall the following words," concerning the seven years of toilsome schooling he endured towards educating himself. "That he would much question whether another but himself, having to struggle with so many difficulties and obstacles in the course of his studies, would have given so long a time to the acquisition of the sciences." (Life of St. Ignatius of Loyola by Father Genelli. 1871. Burns and Oates. London.) Far from evincing a greatly purported humility, at an advanced age Ignacio felt distinctly that he had done something no one else would have done in achieving his goal. The feeling of personal supremacy so marked in the Jesuit order is sensed in the words of its founder, whom raw ambition caused to endure any hardship that he might achieve his desire.



A Spanish stamp picturing Ignatius and Loyola Castle. (Ibid. Previous Stamps.)

Loyola had grown up in a home with a father and brothers (he was one of nine sons in his family, all of whom entered military service) who had ties to the Spanish chivalric orders modeled upon the pattern of the Knights Templar, an environment that filled his head with the noble deeds of warriors of the faith, and likely exposed him to the esoteric arts and occult traditions preserved in the Templars, and passed down in the Portuguese and Spanish Order of Christ. It was suspected by the Inquisition that Ignatius was a member of the "Alumbrados." (According to the German expert on the Jesuits, Professor Boehmer, Ignatius was brought up on charges by the Inquisition at least ten times.) Ignatius was denounced to its courts, but was released from prison after forty days, and then jailed again for forty-two days. Charges against him by local operatives of the Inquisition appear to have been repeatedly overturned by their superiors. Ignatius seems to have been granted some preferment and protection from the highest levels of the Spanish Court and Catholic authorities that caused him to escape the clutches of the Inquisition. (The Church examined and condemned heretics, who were then turned over to the state for execution of sentence.) The definition of the term in the 1913 Catholic Encyclopedia is as follows: "Alumbrados-The name assumed by some false mystics who appeared in Spain in the sixteenth century and claimed to have direct intercourse with God. They held that the human soul can reach such a degree of perfection that it contemplates even in the present life the essence of God and comprehends the mystery of the Trinity. All external worship, they declared, is superfluous, the reception of the sacraments useless, and sin impossible in this state of complete union with Him Who is Perfection Itself. Carnal desires may be indulged and other sinful actions committed freely without staining the soul. The highest perfection attainable by the Christian consists in the elimination of all activity, the loss of individuality, and complete absorption in God." This description of Illuminism is a description of the spiritual basis of Jesuitism. The principle that sin could be committed without fear or guilt was the doctrine of the Alumbrados, and became the doctrine of the Jesuits. Jesuit James Broderick states in his 1956 work "Saint Ignatius Loyola" that Ignatius saw "something in the air close to him, which gave him much satisfaction because it was exceeding beautiful...it seemed to somehow have the form of a serpent, with many things that shone like eyes, though they were not eyes." (Page 92) It appeared to him for a "period of fifteen years," concurrent with his visions of Mary, Jesus, and "The Holy Trinity under the figure of three keys. This was accompanied with so many tears and so much sobbing that he could not (St. Ignatius' Own Story, Regnery, 1956, Page 22.) control himself." According to Catholic definition, Ignatius was an "Alumbrado" or Illuminist. The Society of Jesus is

the repository of the ancient esoteric traditions, occult practices, and syncretistic practices of the Templars. These occult threads converge and



Two Jesuit missionaries (Father Georgius Carvalhal (c. 1546-1592) and Josephus Furlanettus (Forlanetti)) pictured with chalices containing serpents, emblematic of their mutual death from poison. This illustration represents the serpent as a poisonous; something Ignatius was unaware of when an apparition of a glistening serpent appeared to him repeatedly. (SPIRITUAL JOURNEYS Books Illustrating the First Two Centuries of Contemplation and Action of the Society of Jesus from the site: http://libraries.slu.edu/special/digital/spiritual-journeys/ignatius.html Copyright 2009 Pius XII Memorial Library, Saint Louis University.)

intertwine in the Jesuit Order doctrinally with the teaching that absolute submission to a spiritual superior can and will result in a state of perfection where no action commanded and then committed can ever be sin.

Inigo was admitted to the Roman Catholic priesthood at "an early age" (The Catholic Encyclopedia, 1913) and "tonsured" but was for some "unknown reason"

released from his vows. The release from or breaking of monastic and clerical vows is reprehended by all Romanist authors concerning Martin Luther and the other Reformers, but is passed over with a roaring silence by Catholic writers. The tonsuring and ordination of the young lad seems to have been recorded, valid, and acknowledged by the Spanish Catholic hierarchy during the whole of Ignatius's career. "Indeed, at the carnival of 1515, his "enormous misdemeanors" had caused him to be tried before a court of justice and little did his plea of benefit of clergy avail him, for the judge failed to find a tonsure on his head "even as large as a seal on a papal bull..." (The Age of The Reformation, Smith, 1920, Holt. Page 399.) Despite not bearing the tonsure, Inigo "evaded the sharp claws of civil justice" as he had surrendered himself to the spiritual court at Pamplona, being "bold enough to quarter himself in the episcopal prison," the spiritual authorities calling the magistrate or "corregidor" to come Inigo came "out of the situation with a small fine or mere reprimand." (Boehmer, THE JESUITS, AN HISTORICAL SKETCH. 1928. Page 12.) "But he had planned always beforehand how he would clear himself in case he might be discovered and required to answer for his escapades." (Previous. Ibid. Page 13.)

Inigo was sent to the home of the contador mayor (chief treasurer) of King Ferdinand and Queen Isabella of Spain, where he served in their court in some capacity which is not agreed upon by the Catholic writers. It is certain that he would have learned something of his host's book keeping and banking profession, cultivating his "immense organizing abilities." (The Society of Jesus. 1871. R.Smith, B.A. Oxford. Geo Shrimpton, Page 11)



The Castle of the Contador Mayor, where young Inigo lived, depicted on a Spanish stamp. (Ibid. Previous Stamps.)

This might also account for the later mechanical fashion and form of the Spiritual Exercises, and the statistical inventorying of the quality and character of those who showed a desire to enter the Order. Such training would also familiarize the young Spaniard with methods of handling and increasing acquired wealth in a systematic manner. His later history and that of his Order reveal an astuteness and acumen in dealing with money, lands, and properties

endowed upon the Jesuits by their wealthy dupes. It is to be well remembered that virtually all Catholic "religious" take a "vow of poverty," only to then precede living from the money and labor of others. Ignatius during his early, "spiritual" years was a beggar, begging money from other men that he might devote himself to study and his spiritual pursuits. In rejection of the command, "That if any would not work, neither should he eat" (2 Thessalonians 3:10) he whole heartedly sought the wealth of others for his own benefit. The Jesuit painted picture of a disheveled itinerant wanderer and religious student begging along a roadside cannot be entirely correct or honest. "He went to great pains to find an employer." (Ignatius's Own Story, Regnery, 1956, Monks and friars of his acquaintance "found it impossible to get an employer for him." (Ibid. Previous) One then suggested to him that he leave Paris to go beg in Flanders, where he could get enough money in two months to last him a year. "Once he went over to England and brought back a larger sum in alms that he had been accustomed to do in former years." (Ignatius's Own Story, Regnery, In the summer of 1530, the supposed destitute, wandering hallucinating pilgrim student had the wherewithal and connections to visit "London" "for the purpose of collecting alms from the numerous Spaniards who at that time resided in the English metropolis. His visit appears to have been a very brief one, and very little is known about it." (The Jesuits in Great Britain, 1903, Routledge, Chapter One, First Page.)

What can be known is that the cosmopolitan, wealthy Spaniards living in England would have been ill disposed to endow an un-introduced, ragged beggar with alms who only some short years before had been imprisoned twice in Spain (Alcala and Salamanca) on suspicions of heresy, being a spiritual deviant in violation of inquisitorial Canon Law. Ignatius "was chased out of Spain by the church he sought to serve. Turning his steps to Paris he entered the College of Montaigu, and, if he here were free from the Inquisition he was publicly whipped by the college authorities as a dangerous fanatic." (The Age of Reformation by Preserved Smith. Henry Holt and Company, New York, 1920, Page 400.) That these Spaniards, who were merchant men and traders of wines, leather, cork and other Spanish commodities, would have received this man into their homes with open arms is amazing, and indicates some change in the status of He may have visited with some of the retainers and household members of the Spanish Ambassador, whose residence was a portion of the house occupied by the Austin Friars. It is even possible that Ignatius received money or jewels through an intermediary from Catherine of Aragon, the divorced ex-Queen of Henry VIII, a woman much acknowledged for her Popish devotion who still retained her own Spanish ladies in waiting. One Jesuit writer states that Loyola may have visited Thomas More to peruse his substantial library in hopes of enhancing his personal studies and devotions. Sir Thomas More was Lord Chancellor of England at the time, Ignatius's ability to utilize his library filled with Latin works could only have been rudimentary. Far more likely Ignatius was on a political and religious mission, not just a begging mission, and that he was getting first hand accounts of the doings of King Henry VIII in his government.

"That he would visit the famous and not yet desecrated shrine of Thomas of Canterbury, either on his way to London or on his return to France, we may regard as well-nigh certain; and as more certain that he would sometimes go to pray at the tomb of St. Edward the Confessor in the abbey of Westminster. It is probable, too, that he was hospitably received at the Charterhouse by the Carthusian monks, whose brethren in Paris were amongst his closest friends, and who ere long would, with one unhappy exception, choose death in it most revolting forms rather than admit Henry's impious claim. Some were hanged under circumstances of peculiar atrocity. With all these devoted men Ignatius had probably held conference on the miseries and dangers of his time." (St. Ignatius Loyola and the Early Jesuits, by Stewart Rose. Burns and Oates, London, 1891. Pages 153, 154.) Ignatius would have visited the shrine of the traitor Thomas a Becket, spent time with the seditious Carthusian monks who would not recognize Henry's supremacy, and in between feasted and begged in "the houses of the Spanish merchants, who were clustered together near the river, in the neighbor hood of the Old Broad Street." (Ibid, Previous, Page 154.) The Catholic author has conjectured a very likely, but probably not full itinerary of Ignatius's foot travel in Britain. The same author said that the "apostasy" of Henry "must have been as gall and wormwood to the heart of St. Ignatius, filling it at once with a righteous indignation at the wickedness of Henry and his counsellors." (Ibid, Previous, Page 153.) Loyola's presence would have been a comfort and encouragement to these seditious monks who possessed no private religion or assurance of salvation apart from the Papal blessing. He would have urged them forward in the resistance to Henry, and would have approved the same in Thomas More.

The seditious aspect of Jesuitism is rooted in the faith and practice of its founder. No Jesuit has ever denied that the principles by which they live and act come from him; rather, this is asserted by the Jesuits at every opportunity. The seditious, cosmopolitan, international character of the order stems directly from the founder, a Spaniard. Spain had come to have a preponderant influence and power over Rome and the Papacy, evidenced by the sack of Rome twice in 1527 by the troops of the Spanish Emperor Charles V. Spain had become the national champion of the Church, and the Popes were forced to rely upon the nation for support, "since in the game of politics the papacy could no longer hold its own against the national states

surrounding it." (Reformation. P. Smith. 1920. Page 385.) The Spaniard Ignatius formed the reactionary Order of Jesus to stifle the Reformation, sow discord amongst the Reformers, and retake lands lost to Catholicism. The revival of the religion of Rome and its political resurgence world-wide owed much to Spain and Ignatius. The present Jesuit General, Adolfo Nicolas, is a Spaniard. No Frenchman, Portuguese, Irishmen, or Englishman has ever occupied the office. Besides Spaniards, Dutch, Polish, German, Italian, and Belgian men, along with one Bohemian and one Swiss, have held the post. There is an eerie resemblance in the faces of many of these men one to another, as if they were somehow related by blood. Whether or not this is so will not be known until the wicked dead are raised (as prophesied in Revelation chapter 20) and stand each in his own true name to be judged and then cast into the lake of fire. No nom de guerres, assumed names, or pseudonyms will cover true names. Every one will answer for his own sins and crimes in his given birth name, and as the sex he or she was at birth, man or woman.



A stamp from Malta bearing the Jesuit emblem and Inigo death mask portrayal. (Ibid. Previous Stamps.)

Prior to his journey across the English Channel, on his first begging journey to Bruges and Antwerp, Loyola encountered a Spaniard of high repute and learning. "He met at Bruges the Spanish humanist Juan Luis Vives, who had recently returned from his post in England." (The Society of Jesus in Ireland, Scotland and England 1541-1588 by Thomas M. McCoog. Page 12, published by Brill, 1996.) Vives was a professor at the Louvain who had come to England at the invitation of Henry VIII as tutor to Princess Mary (later "Bloody Mary"), but was forced to leave England because he had declared himself against the divorce of Catherine of Aragon. (Encyclopedia Britannica,11\* Edition, Handy Edition, 1911, Vol. 28, Pages 152-153.) This Spanish Papist was a connection for Ignatius to the Spaniards in England. He was a Catholic role model for Ignatius, and though a humanist, none of his teaching slowed Mary from becoming a most bigoted, most fanatic, religious murderess. His knowledge of England, together with letters of introduction from him would have provided open doors for Loyola throughout all strata of

Catholic and Spanish society in England. Ignatius also would have been easily able to serve as a courier, bringing messages in and then gathering information for his Lord, the Pope. The beginning of Jesuit espionage and counterintelligence starts with the founder of the Order, a calculating militarist who well understood the importance of reconnaissance, logistics and planning. "Though sufficiently enthusiastic by nature, he had learned to control his natural violence of temper, and to assume that profound dissimulation, which belongs to the courtier and politician." (The Jesuits, An Historical Sketch by E. W. Grinfield. Seelys. London. 1853. Page 9.)

This begging visit of Ignatius came at a crucial point in English history; just after Henry's divorce of Catherine and subsequent to the fall of Cardinal Wolsey from the Lord Chancellorship. Thomas Cromwell, a man favorably disposed towards what became Protestantism, was rising in the King's favor. The dissolution of the major monasteries of England was imminent, the monks and nuns of England were held in disrepute, and the gospel of the grace of God was being heard, read and received by many in England. Roman Catholicism was coming on hard times in the island, collapsing under the weight of its own evils, but even as it sunk, its future champion visited the city on the Thames. Ignatius, still a son of Spanish nobility, now loyal son of the Church, was received and funded by the wealthy Spaniards and nobles. This indicates he bore with him some form of official sanction from Rome, Spain, or both. The same man whom women fled from and children stoned is found moving among well dressed, well mannered, wealthy people with guile and success. The mad ascetic moves from the cave to the cathedral with too much ease and too ready an acceptance-an acceptance that strains credulity. His brief but rather successful trip to London appears to have had the approval of some higher power, to have not been carried out on a fancy or whim, at pivotal point in his personal history and that of England. After this one visit, the Spanish merchants in London thereafter sent him a sum of collected money yearly, so that he had no need to return on that count. "After he had once made himself known in that city (London) he was saved the trouble of returning thither again, as his friends sent each year to him in Paris the sum they had contributed for him." (Ibid. Genelli. Page 84.) Yet in light of his subsequent doings, it would be foolish to believe that begging was the sole purpose of this visit. Religion and politics converged into one at the onset of Reformation; every religious change quickly brought political ramifications. Religion and politics was the program of Ignatius prior to and from the inception of his Order; his ambition was to impose the physical and spiritual dominion of Rome over Turks, Moors, Protestants, and all the world. Where his spiritual "sons" have been unable to conquer physically, they have conquered spiritually by spiritual alchemy, metamorphosing into spirit brothers and near kin of the target population. Professing to be all things to all men, Jesuits readily put on the garb, doctrine and practice of other religions to at the last blend them into their own.

The early training of Loyola would later bear fruit in the spiritual surveillance, physical espionage, and a "human resource" inventory system that was developed within the Society. "The detective system which prevails to so iniquitous an extent amongst the Jesuits must prevent friendship by destroying mutual confidence. Loyola was an admirable model for the imitation of his followers in this respect. When in the immediate vicinity of his brother's castle, to which he was most cordially invited, he passed it coldly by without even a sigh for "auld Lang syne;" and long afterwards when a letter from his brother was placed in his hand, the wretch, proving himself to be a true apostate, as being "without natural affection" threw it unopened into the fire which was burning before him! Yet Loyola was often affected by a disease in the eyes, caused by excessive weeping while delivering his singularly pathetic and powerful discourse!" "Hence the order has always had, and at this moment has, at its command, a countless host of uncowled members, including statesmen, professors, officers, merchants, and even ladies, who unknown and unsuspected, act the parts of spies for the fraternity, and whose unwearied zeal and ceaseless activity leave nothing unattempted which may promote and consolidate its gigantic power. These are the invisible legions against whose machinations it behoves us to be much on our guard than against those who openly ply their trade in the dress of their vocation." (The Jesuits As They Were and As They Are, Edward Duller. 1845. Pages 50-51.) Full dictatorial surveillance based on the Jesuit model was openly implemented in Western Europe under the Gestapo, and this was improved and expanded upon to control and permeate the intelligence agencies of all nations. These legions of men and women have demonstrated the ability to amass the wealth of the nations in heaps and piles across the globe for use by the order to achieve its design of a one world government under the control of "that man of sin" and "son of perdition" prophesied of in Scripture.

A fastidiousness of mind far from ordinary is exhibited in the life, letters, and teachings of Ignatius that is note worthy for its precision, scrupulousness, and a power of focused concentration that finds few comparisons elsewhere. The force of will exhibited in his own asceticism, travels, austerities, and general perseverance was indeed that of a determined soldier unwilling to accept defeat, but willing to use any method to obtain victory. The means to an end were indifferent for Inigo. It mattered not what method was used to obtain his desired goal, as long as that method was consistent with Dark Age

Catholic Church doctrine and practice, and worked to render the result wanted. Indefatigable effort, harsh physical and mental discipline, and abject



This Zambian stamp was issued in commemoration of the 500<sup>th</sup> Anniversary of the birth of Loyola. The Jesuit sunburst symbol surrounds a near circle reminiscent of the female fertility worship symbols of the pagan religions. (Ibid. Previous Stamps.)

subservience to authority accentuated every critical moment in his life's journey, and have since actuated the life of his Order. An all night vigil in an uncomfortable position without food or water, begging door to door and then giving away the proceeds, the wearing of worn, ragged clothes during inclement weather, the use of the flail in mortifications, or the receiving of a lady's jewelry to feed himself or buy books were all acceptable because they served the purpose at hand. Ignatius vehemently pressed towards his mark for a prize, and that prize fell to the hands of his successors upon his demise. The questionable glorious prize of a mindful, unlimited submission to an authority undeviating in its devilish subtlety and serpentine logic seemingly empowered by a spiritual dynamic within and yet above itself has brought forth a bitter fruit in each succeeding Jesuit generation, notwithstanding setbacks and reversals of great magnitude. The obliteration of conscience in the pursuit of power has proved a path to spiritual oblivion for all that have followed it. No soul can find rest in the works of its hands or the power of its Ignatius appears as a most restless, grasping man, seeking to find solace within from a salvation earned by his own merits apart from God.

Only a few handfuls of men throughout the whole of history can be compared to Loyola in strength of will and determination to overcome obstacles without regard to the price. In Ignatius, a boundless ambition for glory was coupled with a militaristic view of spiritual matters. For this Spanish knight, necessity dictated all action. Success justified any means used to achieve it, no matter how base, immoral, despicable or vile. A militaristic,

carnal approach to a supposed spirituality created a system completely opposed to true Christian doctrine and charity; a system that organized the grossest and darkest aspects of Pagan religion into a comprehensive, godless cacophony certain to sear the conscience and spoil the soul. There could be no other outcome from a man so ignorant of the Scriptures, devoid of true humility, and fixed upon self aggrandizement. The fact that Ignatius and his lineal spiritual descendents codified in writing the teaching of man conquering and surrendering his own will through a set and prescribed plan (methodical and certain in outcome) is beyond dispute. The power of the will to determine its own destination by forceful achievement is the jewel of the Jesuit crown, the central plank of the theological statements reached at the Council of Trent under Jesuits Salmeron and Laynez, "the triumphing of the wicked" and "the joy of the hypocrite." (Job 20:5.) It is a lie like unto the first lie ever told. "Ye shall not surely die: For God doth know that in the day ve eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4, 5. The teaching that man's will is not so crippled and impotent as to perform any spiritual good enthrones man in the very place of God, and attempts to reduce Almighty God to a beggar subject to the whims of a sinner. The Redemptorist (Jesuit) Liguori stated this plainly when he quoted an older Catholic authority speaking of the priest. The priest has "power over the body of Jesus Christ, he has placed in his hands the keys of paradise, he has raised him above all the kings of the earth, and above all angels in heaven; in a word, he has made him, as it were, a God on earth: "A God on earth." (From the Dignity and Duty of the Priest or Selva, Published by the Redemptorist Fathers, Brooklyn, N.Y., copyright, 1927. Pages 73-74.) The will, then, of the priest, a mere sinner, rules over the Creator and dispenses the Creator's blessings, benefits, and salvation to whomever he sees fit. The whim, fancy, and volition of any corrupt sinner ordained as a priest can bring or deny salvation to others in the Romish scheme of salvation. Woe to the sinner that cannot find a priest to minister final absolution before his soul departs. "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." (1 Kings 18:27)

"Lessius and Hamelius, Professors of Theology at Louvain" denied the theology of Augustine and Aquinas which was at least verbally espoused by Ignatius, and followed the innovations of Salmeron, Lainez, and Le Jay introduced at the Council of Trent. "1. That they deny the plenary Inspiration of the Holy Scriptures. 2. That they deny the doctrine of Predestination, as stated by St. Augustine, by making it dependent on human merit. 3. That they assert a sufficiency of Grace is granted to all. 4. That baptismal Grace is universal. 5. That unbelievers have sufficient Grace to

enable them to be saved. 6. That our free-will is not destroyed by Original Sin. 7. That we have the same power of perseverance, as we should have had, in the state of innocence." (Grinfield, Ibid. Page 195.) The will worship inculcated by Ignatius in his disciples immediately bore doctrinal fruit in their Pelagian teachings. The conspicuous spiritual truths regarding the salvation which is in Christ Jesus that had survived partially unscathed in the Roman Catholic Church were excised by the Jesuits, never to return.

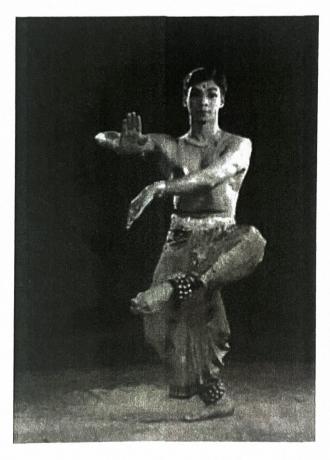
The volitional aspect of a man's being is quantified by the Jesuit instructor, then regulated and broken by carnal training, attempting to press the whole man into a mold that will shape a servile, vacuous vessel fitted for any deed, be it ever so unpleasant or vile. "The Jesuits have a special talent for ruining whatever they touch." (Cardinal Antonelli, Pius IX's right hand man., From L. K. Kentish -Rankin, M.A., in his masterful compilation called "CATHOLICS IN THE WITNESS BOX," published in 1936.) The first thing ruined in the Jesuit is his will. He is relieved of the responsibility for his own actions by his training that teaches him that the "will of God" is always made known externally to him as the will of his superior, and that he must so learn the mind of his superior in sin that he will with instinct and intuition eventually anticipate each order or instruction and predispose himself to fulfill it. It is Christianity in reverse, church without Christ, a corruption without correction. Rather than the "mind of Christ," a successful Jesuit has the mind of Satan. "...Nothing can exceed the moral turpitude of the corporate action of the Jesuits. No precept of Christ, no precedent of the Apostles, no principle of Christian morality has not been outraged by Jesuit policy and practice." (Bishop Hensley Henson cited in "John Calvin, Many Sided Genius" by Alfred T. Davies.) Perverting the glorious truth of Christian submission into a grotesque parody, Ignatius in his "Letter on Obedience" stands Scriptural truth upside down, referring to the will of a superior to be in all cases the will of God, and therefore not subject to questioning or doubt by a subordinate. Through this structured subterfuge, the Jesuit is trained to believe that any thought or deed is not only lawful, but expedient when it is commanded by his superior. The Jesuit is deceived and relieved from personal accountability to God in Christ; he then sets about to relieve others from the moral duties and personal accountability that the word of God and conscience teach. Except the Everlasting God interfere with and disrupt this process, the subject of Jesuit discipline will be formed into a fleshly cudgel used to defeat and control other sinners, which is obviously often the secret, hidden will of the Creator who has made all things for himself, "yea, even the wicked for the day of evil." (Proverbs 16:4) "The way of the wicked is as darkness, they know not at what they stumble," (Proverbs 4:19) and "how great is that darkness!" The "stone of stumbling and rock of offence" "taketh the wise in their own craftiness" (Job 5:13), causing their wrath to serve his purpose while restraining the remainder. Working all things after the counsel of his own will, he wills that the will of man which is free only to sin apart from his grace be used according to and not apart from his purpose and plan for time and eternity. Almighty God neither initiates nor commands nor commits any sin, but remains Almighty in determining the where, when and how of man's sin. God is holy, his power is absolute, yet man is responsible for his own actions and will give an account of himself in judgment before God.

The teaching that man can thwart God's eternal, absolute secret will by the use of his own temporal and created will is inimical to both Testaments of the Bible. Yet it is the very heart beat of Jesuit and modern Catholic thought, and is preached by thirty-third degree Freemason Albert Pike in his famous book Morals and Dogma. Pike discoursed as follows: "God alone is all-powerful; but the human soul has in all ages asserted its claim to be considered as part "The purity of the spirit," says Van Helmont, "is shown of the Divine. through energy and efficaciousness of will. God, by agency of an infinite will, created the Universe, and the same sort of power in an inferior degree, limited more or less by external hindrances, exists in all spiritual beings." The higher we ascend into antiquity, the more does prayer take the form of incantation; and that form it still in a great degree retains, since the rites of public worship are generally considered not merely as an expression of trust and reverence, as real spiritual acts, the effect which is looked for only in the mind of the worshipper, but as acts from which some direct outward result is anticipated, the attainment of some desired object, of health or wealth, or supernatural gifts for body or soul, some exemption from danger, or vengeance upon enemies. Prayer was able to change the purposes of heaven, and to make the Devs tremble under the abyss. It exercised a compulsory influence over the gods." (Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, 1956, H.L. The only certainty in this way of thinking is that there Jenkin Publishers, Richmond, VA.) Anything is possible, but what actually occurs is are no certainties. determined by the will of man as he forces himself into "the will of God." This is the dogma of the Order, and the doctrine of many supposed Protestants. The result of this teaching was well filmed in the documentary propaganda film "Triumph of the Will" by Leni Riefenstahl in 1935 when she filmed the Nuremberg rally of the Nazi Party. The movie is regarded as a masterpiece of film technique and still looked upon as a benchmark work of cinematography. It seems the association of the title with the Catholic Church and the Society of Jesus was lost upon most of the historians and commentators, but surely the title indicates the power that was truly behind Adolph Hitler. The work and results of Hitler's ministry shine down through time as an eternal testimony to how much good can come of self-will, free-will, and will worship. The Nazi Party which came forth from Catholic, Jesuit Bavaria is the greatest documented example of the work and result of the doctrine of an all powerful, human free-will that is in charge of its own destiny. To "will" is indeed present with man, but how to perform that which is good, he finds not. Without Christ, man can do nothing of any spiritual, eternal value.

The Spiritual Exercises which fashion the mind of the Jesuit novice were, at least in part, based upon the personal experiences of Ignatius, an adept in the esoteric and occult teachings he encountered and learned in his native Spain. Born into a Spanish family with close ties to the Spanish Chivalric Orders fashioned after the Templars (Alcantara and Calatrava), Inigo of Loyola lived in the only part of Europe where Templarism had not been ruthlessly crushed by Papal and monarchial power: the Iberian Peninsula. The Company of Jesus in its name, structure and purpose bears a striking resemblance in many of its aspects to the Templars and the Order that directly descended from them in Spain and Portugal. Upon close investigation it becomes obvious that the Jesuits are the true heirs to the Templars, through their founder, and that he was himself a Knight of the Order of Christ. The Knights of the Order of Christ were "a military order founded in Portugal in 1317 to replace the recently suppressed order of Templars. Pope John XXII gave the knights the rule of the Knights of Calatrava." (A Catholic Dictionary by Addis and Arnold. 1928. Virtue and Co. Page 167.) This establishes a direct connection between the Order of Christ and the founder of the Jesuits through the Order of Calatrava. It is upon the authority of Jesuit authors and Catholic reference works that this connection becomes clear. The Spanish nobleman who went into battle against the French was already a Papal Knight at the time of his wounding. He was an heir to Templar traditions and disciplines spiritual, military and In Ignatius, Templar militarism, spiritualism, and financiering financial. "Outside of their military activity, the Templars are best converged. remembered as financiers, holding the treasuries of England and of France in their commanderies, making loans to all the best families of Europe, and transferring large amounts of funds from one end of the continent to the Other." (The Real History Behind the Templars, Sharan Newman. Berkley. 2007. Page 199.)

"...We must bear in mind that according to Templar organization, Castile and Portugal constituted one Templar province. Portuguese Templars, however, were rarely interrogated by the Castilian commission. On the contrary, King Dinis of Portugal confined his actions to claiming the Order's relinquished goods, as ordered by the papal bulls, and waited patiently for a

new pope to replace Clement V. Following Clements's death, he solicited his successor, Pope John XXII, through Joao Lourenco, an envoy who was, not by chance, a Templar, for the pontiff's permission to create a monastic order bearing the name of Christ. This order was not only to take the Portuguese Templars as members, but would also have at its disposal all the goods and properties the pope had removed from the Templars possession. Portuguese case was atypical in the whole Templar adventure; this was the only kingdom in all of Christendom that did not interrogate its Templars, looking for possible guilt and hypothetical heresies. In fact, it extended indefinitely the survival of the Templars merely by changing the Order's name and suggesting it follow another Rule-the Rule of Calatrava, which, since its founding by Raimundo de Fitero, had been guided by parallel Cistercian ordinances that the Order of Templars had also incorporated in its official rule...Once in their new home and unmolested by any tribunal, these men actively collaborated in the formal translation of the Templars into the order of Christ, which, in contradiction to the many spurious attempts to claim otherwise (a claim having a paucity of documents), was the true heir of an essential part of Templar ideology." (The Knights Templar in the Golden Age of Spain by Juan Garcia Atienza. Destiny Books, 2006. Pages 299-300.) The Templars "always proved themselves to be the best defenders of the Christian faith recognized by Rome," but "they took that Christianity on roads of syncretism that could bring about unity and understanding with other creeds when the occasion became favorable." (Previous. The syncretism of Jesuits today has a long, lineal precedence in their predecessors, the Catholic warrior-monks that were able to come to an "understanding with other creeds" whenever and wherever it suited their purpose. Jesuit John Borelli stated "How the Jesuit history of interreligious encounters and dialogue predates Vatican II by 400 years," and that, (National Jesuit News. November, 2008.) "Interreligious dialogue is integral to Jesuit service of Christ's mission. Pope Benedict strongly encouraged Jesuits and their collaborators to recognize the signs of the presence and work of God in every part of the world, even beyond the confines of the visible Church, to build bridges of understanding and dialogue with those who do not belong to the Church or who have difficulty accepting its position and message and to adhere to the word of God and teachings of the church while doing so. With passion borne of prayer and discernment, Decree 2 on Jesuit identity and the Ignatian charism declares new frontiers beckoning us to "plunge ourselves more deeply into that dialogue with religions that may show us that the Holy Spirit is at work all over the world that God loves." (24) In our contemporary globalized world, where technology and environmental and other concerns challenge traditional boundaries, the Society's mission of faith and justice and of dialogue of religions and cultures gives new meaning to the frontiers of knowledge and human encounter. (20) "All men and women are our concern for dialogue and for proclamation . . . to discover Jesus Christ where we have not noticed him before and to reveal him where he has not been seen before." Therefore the Society has been embraced in an ecumenical love affair with every false religion in the world since its inception, holding true to the roots of its founder. The Society of Jesus is dedicated to making Romanism a "big tent" under which all the religions of the world can gather in a harmony of worship to the Devil. They seek Jesus Christ in every place where he is not, refusing to recognize him where he is. The only people who will not be assimilated into this worship will be those chosen afore time of God.



A Jesuit/Hindu engaged in dancing. He is a Jesuit from India, Fr. Saju George. From *National Catholic Reporter*, March 29, 2005 - online edition.

This nation, peopled by Catholic natives, hidden and open Jews, and Mohammedan Moors, produced a man who would form a society that incorporated the most virulent strains of paganism under one banner to go forth and infect the world. The traditions of the Knights Templars (Catholic Illuminism), Jewish Cabbalism, and Islamic mysticism converge in the person

of Ignatius. These seemingly different streams merge together in Jesuitism, their unique characteristics resurfacing later in a Jesuit compounded religious "The Moors and Moriscos were not then assimilated under the surveillance of the Inquisition: they could meet together without fear of disturbance, provided they exercised prudence and tact." "At Montserrat Ignatius lighted upon a copy of the Spiritual Exercises of Garcia of Cioneros, A collection of mystical meditations and ascetic rules. This work, in combination with the rules and practices of various Islamic secret societies, then in full swing, formed the basis of the more popular volume, the Spiritual Exercises of St. Ignatius. It was while he was at Manresa that he conceived the project of the Company or Society and that there germinated in his mind the idea of founding within the Catholic Church, conformably with its dogma and discipline, an association which, whether intentional or otherwise, was found on the model of the Islamic societies, then a very powerful factor among the Mussulmans." (Islamic Influence on Jesuit Origins by Dudley Wright. From The Open Court Monthly Magazine, Volume XXXVI, 1922. Pages 522; 523.) It may be for this reason that, "During the two months of his sojourn in Palestine he endeavored to approach the Mussulmans and even ventured into the secret meetings of the Islamic confraternities, open only to the initiated." (Previous. Ibid, page 525.) It should not be supposed that such contact was purely an innocent attempt by an ignorant Westerner at proselytizing; the Spaniard had to have had a spiritual key to the door of such a meeting, recognized and accepted by the occultists within. "The rejection of all fixed rules either of religion or morality; all actions were therefore indifferent, only the internal disposition was of any value" provides a succinct summation of Jesuit probablism and casuistry, but was actually was one of the primary tenets of Abdallah, the founder of the Islamic military sect (that arose in Syria and Persia during the eleventh century) called the Assassins. (Britannica, Ninth Edition, Vol. II. There is a mutual recognition and common doctrine among the Devil's children that transcends race, language, location, and religion. Herod and Pilate become friends the day they joined in opposition to Christ. Spiritual treason, treachery, and murder make bedfellows of men from different countries, backgrounds and religions. "Spanish mysticism, which was derived very largely from the East, demanded a complete abnegation of the will that was to be obtained by a regular mental discipline. It had as a special feature the "drill sergeant" who, following certain prescribed rules, was the director of the conscience. Those who sought peace among the distractions of a worldly life were to resign themselves unreservedly into his hands." (The Renaissance, The Protestant Revolution And The Catholic Reformation In Continental Europe by Edward Maslin Hulme, Century Company, 1917, Page 416.)

What Ignatius forged was a manual to produce in others what his experience had produced in his own mind, soul and spirit; a wretched

devotion to vain imaginations, augmented by insensibility to pain or discomfort, all enervated by an unclean spirit devoid of natural affection and the bond of humanity. "He desired candidates who were "less marked by pure goodness than by firmness of character and ability in the conduct of (Ibid. Previous. Hulme. Page 420.) The Spiritual Exercises are the means whereby young men are humbled, battered and broken of their own self will, which leads and empowers them to a level of selfless, groveling awe of and obedience to their superiors unmatched elsewhere in the schools and societies of the world. "It is evident that to secure such obedience, it is necessary first of all to kill reason itself. This is begun in the novitiate. The most absurd things are enjoined on the novices: to plant cabbage with the heads in the ground and the roots in the air, to water dry sticks, etc." (Leander, or The Secrets of the Priesthood. Ernest Truman. 1869. Philadelphia. Page 39) Jesuit "education destroys the intellect; Its direction the will; Its authority the personality; Its confessional the soul; Its morality the conscience; Leaving the man a shell, a corpse." (L. K. Kentish -Rankin, M.A., in his masterful compilation called "CATHOLICS IN THE WITNESS BOX.") The rigorous mind control accomplished through the Exercises develops in the subject a mind very much without a will of its own, very pliable to the commands, suggestions, and rule of superiors; yet at the same time very self willed for the furtherance and aggrandizement of the Society of Jesus and its goals. "All are to be assured that he who lives in obedience must allow himself to be directed by Divine Providence through his Superiors as though he were a corpse, which may be carried hither and thither in any fashion, or an old man's staff, which serves its owner where and how he pleases. . . . All matters in which no evident sin is involved are subject to such obedience. In regard to execution, obedience is manifested by carrying out the order; in regard to the will, it is manifested when he who obeys wills the same thing as he who commands; in regard to the understanding, when he thinks the same, and regards the command laid on him as right." (The Constitutions of the Society of Jesus) "It is in the organization and governing of the Society of Jesus that the influence of the Islamic confraternities is seen. One of these societies is known as the order of the Kheloua, a word which means "retreat" and the members make this devotional act a special feature of the Order. Before initiation into any of the Islamic societies in existence at the time of Ignatius, however, a retreat of from thirty to forty days had to be undertaken by every candidate." (Wright, Ibid, Page 526)

This parallel between Islamic secret societies and the Jesuits is not coincidental. Religious cross-fertilization between various false religions accommodating and influencing one another in a dialectical process rightly understood to be spiritual "whoredom," is of great antiquity, being recorded in Scripture. "These be thy gods, O Israel, which brought thee up out of the

land of Egypt." Exodus 32:4. Many gods can be worshipped through one image, an "image of jealousy" (Ezekiel 8:3) that will at the last be called "the image of the beast." The threads of conspiracy "draw iniquity with cords of vanity, and sin as it were with a cart rope." (Isaiah 5:18) The gods of pagans "must needs be borne, because they cannot go." (Jeremiah 10:5)

The work of the Jesuit reaches its height through total subservience offered to the will of another by a fleshly determination. Guided visual imagery, repetitious prayers, sleep deprivation, light deprivation, the positioning of the body, fastings, and focused meditation on a single aspect of a supposed or even real spiritual truth bring the practitioner into contact with the spiritual realm, not by revelation or the word of God, but through an act of the depraved will of fallen man. The use of the will of man is at the center of the Ignatian discipline, the source and spring of spiritual betterment, the sole determinant of not only what is, but what will be. Jesuit religion is a matter of the mind and will, but not the heart. The heart is hardened, the conscience is seared, the natural faculties trained to become insensible to the "gall of The "will of God" in the bitterness" and "the bond of iniquity." (Acts 8:23). Ignatian system is the will of the superior, entirely unrelated to any doctrines, commandments, precepts, or testimonies found in the Bible. Eugene Sue in The Wandering Jew put into the mouth of a Jesuit the words, "My will is not my own. It belongs, with all I possess, to those to whom I have sworn absolute obedience."

The "will of God" for Ignatius in his own search for "truth" included prolonged mortifications (abstentions from food, proper clothing, self flagellation, all night vigils, begging in the street), abstention from physical labor to support himself (a distinct aversion to real physical "sweat of the face" labor for sustenance is one of the indicators of a deranged, un-Biblical mind set), and long journeys over vast expanses of the Spanish and Italian Achieving the will of God and working the works of God for countryside. the Ignatian requires nothing more than strong human desire coupled with a vehement exercise of the will to obtain the desire. This is in distinct contrast to the teachings of the New Testament, with which Ignatius had virtually no familiarity at the time of his spiritual experiences, pilgrimages, and "conversion." His spiritual journey was sparked from reading a volume on the lives of the saints that filled his mind with thoughts, "How would it be if I should do what St. Francis did and what Saint Dominic did?" (Saint Ignatius Loyola. The lust and desire for recognition, acclaim and power are Broderick, Ibid. Page 67.) akin to that of Simon the Sorcerer, "Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost" (Acts 8:19) than the godly sorrow and contrition of Peter. There are no lengthy, guided retreats demanded in the New Testament. What is demanded is a "good and honest heart" coupled with faith in the word of God as manifest in Christ.

The system of Ignatius demands nothing of or from God, but everything of man. It requires as the means to salvation a forceful, active, constant and unwavering drive for "the greater glory of God." This doctrine indicates a comprehensive rejection of divine revelation in Scripture concerning the work of God the Father in the salvation of sinners, denigrating the work of Christ while grieving the Spirit of God. "There is a spiritual egotism which places man first and God second, in everything relative to salvation; as if God could do nothing without his help." (James Billet in A Legacy to Great Britain published in 1865.) "Free will - it's like butterfly wings -one touch and it never gets off the ground. I only set the stage. You pull your own strings." (Al Pacino in The Devil's Advocate.)

The Bible demonstrates that God glorifies himself in of all his works, including both the salvation and damnation of sinners. In Scripture, those that have received grace from God are shown that they have not made themselves to differ from other men, and that whatever they possess spiritually or physically was received from heaven. 1 Corinthians 4:7 "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" In the Ignatian paradigm one man makes himself to differ from others, and what he possesses spiritually and physically is the result of his own labor with a mere lip service to the grace of God. The submerging of the self into the godhead of the Catholic Church is not accomplished by the will and work of God, but through the will and work of men. In the Bible, God's choice determines the differentiation and destiny of man, but states clearly that each man is fully accountable and responsible for his own actions. In Scripture, God makes himself known to men of his own choosing, because they are ignorant of him and are unable, unwilling and incapable of either thinking rightly of God or approaching Him. The Ignatian formula is indeed a formula: an equation that given the right materials will produce similar results over and over again. Hence great care is taken in the choosing of those young men who will be invited to be novices and progress through the Spiritual Exercises. Innate talents, natural abilities, familial wealth and prestige, and persuasive abilities are some of the general attributes of those chosen by Ignatius to form his Order. The Order is spiritual entity, but possessed of a non-Christian spirituality that nourishes fleshly pride. It is distinctly a work of the natural man striving towards a specific goal and laboring in exchange for a specified reward. As the Lord Jesus said, "The labourer is worthy of his hire." Or, as Paul was given utterance, "The wages of sin is death."

## Chapter Three THE SPIRITUAL EXERCISES OF IGNATIUS -THE ANNOTATIONS-



A woodcutting that presents Ignatius posed as Moses the Lawgiver with the tables of the Spiritual Exercises in his hand. Humble, adoring Jesuits surround him in rapt obeisance.

"One sinner destroyeth much good."

Ecclesiastes 9:18b

"It is fallacious to seek to build a religion which bids men look within themselves for hope.

You might as well exhort a man to look down the crater of a flaming hell."

(Signs of the Times, Fifth Edition. I. M. Haldeman. Charles C. Cook, Pub. New York, 1914. Pgs. 142-143.)

"...He tried to compress in a single month for others those "spiritual exercises" which, in his own case, had spread themselves over the agony and conflict of many years."

(Ibid. Freer. Page 71.)

"It is not from obscure descriptions that an opinion of the doctrines of the Jesuits can be formed, but from their books; which, by the blessing of God, are already very numerous."

(Jesuit Gretser in his defense of the Society, cited by A. Duff.)

"It is one pervading evil of these "constitutions," that they seek to derive light from darkness, strength from weakness, virtue from vice, and Christian perfection from craft and cunning. Jesuitism is the study of human nature in the abstract, apart from the purifying doctrines of the gospel. It is the subjection-nay, the murder of the conscience, to effect the sole object of the order. It is giving the value of the soul, to obtain the dominion of the world. It is doing the work of the devil, under the appearance of an angel of light."

(The Jesuits, an Historical Sketch by E. W. Grinfield. Seelys. London. 1853. Page 20)

"First of all, it may be well to remind you of the true philosophy of influence in any consistent Arminian theology; for many an Arminian is quite ready, after insisting that the influence of God cannot be coercive, to teach that the influence of men can actually and efficiently bring about the conversion of a sinner. Surely, you readily perceive the underlying inconsistency." (Curtis, Alfred Olin-The Christian Faith, Personally Given in a System of Doctrine. First Edition, page 347, Eaton and Mains, 1905.)

"For some two centuries the genius of mankind had been dominated by the gospel of Ignatius, perhaps the strangest and certainly the fatalist ever preached hitherto under the sun...To me he seems historically definable, he more than another, as the poison fountain from which these rivers of bitterness that now submerge the world have flowed."

Thomas Carlyle, Iesuitism, 1850.

The memory of the just is blessed: but the name of the wicked shall rot.

Proverbs 10:7

"What a glorious enterprise it is to labour for the salvation of souls; how precious and meritorious this labour is."

V. F. ALPHONSUS RODRIQUEZ, Society of Jesus.

"A valiant man, Ignatius de Loyola, conceived religion to be a machine of war, and morality, mechanics. His famous Exercises are a manual of religious tactics, in which the monastic militia is trained to certain movements. Therein he gave material processes to produce those transports of the heart, which have ever been left to free inspiration; here, they pray; there, they meditate; then, they weep, and etc." ("The Jesuits," MM. Jules Michelet, and Quinet; of the College of France, translated from the 7° edition by C. Cooks, B.I., Fourth Edition, London, Longman, Brown, Green, and Longmans. 1848)

"Being a man at once ignorant and ambitious, as well as religiously insane, he determined to realize the schemes of visionary adventure on which his imagination had been doting."

(The Principles of Jesuitism, 1839 Rivington. Page 1.)

"Wherefore, beware of that faith which is manufactured or imagined; for the true faith is not the work of man, and therefore the faith which is manufactured or imagined will not avail in death, but will be overcome and utterly overthrown by sin, by the devil, and by the pains of hell. The true faith is in the heart's utter trust in Christ, and God alone awakens this in us. He who has it is blessed; he who has it not is cursed." (Martin Luther, Page 446, Lindsay, A History of the Reformation, Volume I, Page 446, citing Luther's Works, 2cnd Erlangen edition.)

"The Book of Exercises," says a Jesuit, "was truly written by the finger of God, and delivered to Ignatius by the Holy Mother of God." (History of the Reformation, J. A. Wylie, Volume II, page 384 citing Hom,o Orat by J. Nouet, S.J.)

"The way of the wicked is as darkness: they know not at what they stumble."

Proverbs 4:19



The Black Madonna of Montserrat, before whom Ignatius held "a night -watch," "in a penitential robe" and became a servant of the "Queen of Heaven." "At two o'clock in the night of Our Lady's feast the pilgrim mass began, in which Inigo received the Communion.

At daybreak the pilgrim went back into the valley. He became a knight of God."

(From a German Jesuit author.)

"Pope Julius, the successor of Pope Paul ordered the constitutions to be written. Ignatius Loyola applied himself long and considerately to them. "Whilst meditating them," says he, "he experienced divine illuminations; whilst writing them he shed tears. Moreover, the Virgin Mother of Christ descended to instruct him. The constitutions are decreed to be full of the Spirit of God."

(Jesuit Damianus, Synopsis, Book 1, cited in The Jesuits by R. W. Overbury, London, Houlston and Stoneman, 1846.Page 36.)

"And as the Holy Spirit descended upon the Apostles as tongues of fire, so one day when Ignatius was engaged in writing his Constitutions, a fiery arrow or tongue of incomparable splendour was seen to hover over his head, as if to show that the Spirit of God presided over the work."

(History of the Life and Institutes of St. Ignatius Loyola by Danielo Bartoli, S.J. New York, 1855, Edward Dunigan, Volume II, From a volume inscribed to the Honorable Charles Sumner by the author. Page 17.)

"The Spiritual Exercises of Loyola...is the guide book to the novice on which he advances upon the tortuous "path of paradise," on which he finds the false peace and spiritual pride which "sear his conscience as with a hot iron."

(Dark Deeds of the Papacy, Massy, London, 1851, Page 20)

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matthew 23:15



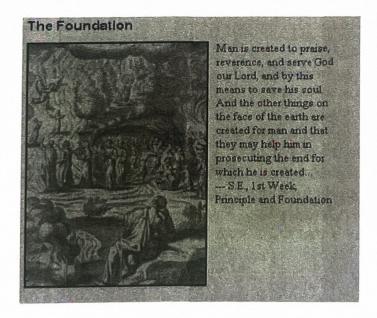
A Belgian issued stamp from 2007 featuring Loyola in the center with companions Faber and Xavier. Proverbs 11:21 "*Though* hand *join* in hand, the wicked shall not be unpunished." (Ibid. Previous Stamps.)

"It is a sin for a Jesuit to act, speak, choose, feel or judge for himself. It is not merely that the will of his Superior is to be law to him; the will of his Superior is to be his will. Nor is this all; for the thought of the Superior is to be his thought."

(The Programme of the Jesuits-Neathy. 1903. Page 33.)

"...a man no longer; he is become a thing, a tool, a Jesuit; which goes only where it is sent, and does good or evil indifferently as it is bid; which, by an act of moral suicide, has lost its soul, in the hope of saving it; without a will, a conscience, a responsibility (as it fancies) to God or man, but only to the "Society."

(From WESTWARD HO! Charles Kingsley. 1855.)



(From: SPIRITUAL JOURNEYS- Books Illustrating the First Two Centuries of Contemplation and Action of the Society of Jesus from the site: http://libraries.slu.edu/special/digital/spiritual-journeys/ignatius.html
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The frontispiece from an antiquarian copy of the SPIRTUAL EXERCISES OF IGNATIUS DE LOYOLA in Latin printed by the Society of Jesus. (From: SPIRITUAL JOURNEYS-Books Illustrating the First Two Centuries of Contemplation and Action of the Society of Jesus from the site: http://libraries.slu.edu/special/digital/spiritual-journeys/ignatius.html Copyright 2009 Pius XII Memorial Library, Saint Louis University.)

"A knowledge of the Exercises is of essential importance, if there is to be any comprehension of the Society of Jesus. The order itself sprang from them; its Constitution truly may be said to have been born of them. Not only the first Jesuits, but every Jesuit during the four hundred years of the Society's history has been formed in and through this school of asceticism." (Harney, Page 47, "The Spiritual Exercises...was a body of rules by following which one ibid.) could effect upon himself that great change which in Biblical and theological language is called "conversion." (wylie, ibid, above.) The presumption of the author of the Exercises is that fallen man has the will, power and spiritual ability to perfectly know his own particular sins and sinfulness objectively, and that with appropriate guidance fallen man can regenerate and renovate his own fallen being. The Exercises further presume that the Director of the Exercises, in a state of nature and without Divine grace, is capable of a perfect and complete discerning and understanding of the participant's conscience, honesty, and particular spiritual deficiencies. Any spiritual deficiency in the participant in discerning his own sinfulness and sins, or any other spiritual inability, is to

be compensated for by the adroitness and skill of the Director in his perception and handling of the novice. The removal of the participant from the ordinary habit of life and social intercourse, and from all familiar acquaintances is designed to create an artificial spiritual environment and induce a sense of isolation, helplessness, and even depression, which dispose the exerciser to the desired results. This creates dependence in the novice which makes him far more malleable to the will and suggestions of his Director. A climate is fostered in which the young man is broken down and led to the immolation and destruction of his inner self. Sleep deprivation, flagellation, light deprivation, and bodily discomfort are means to the end of inculcating fear, emotional morbidity, and a mental isolation that will rush the exercitant forward to the precipice of "decision."

The Spiritual Exercises are an "Initiation...It is derived from the Latin word initia, which signifies the first principles of science. The same term was used by the ancients to designate admission into the mysteries of the Pagan rites." (Lexicon and History of Freemasonry, Albert G. Mackey, 33 Degree. McClure Publishing House. 1909. Pages 217-218.) "The candidates for initiation...were, therefore, obliged by solemn engagements, to commence a new life of piety and virtue, upon which they entered by a severe course of penance." "It was believed that he who was initiated would not only enjoy an increased share of virtue and happiness in this world, but would be entitled to celestial happiness in the next." (Mackey. Ibid. Page 321 "Mysteries.")

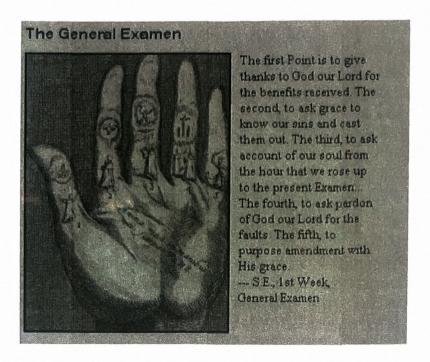
Spanish stamp depicting the dictation of the Spiritual Exercises to Ignatius by the Virgin. The Inigo figure is reminiscent of the Roman Catholic representation of "Christ," (Previous.

Ibid. Stamps.)

The mind, discipline, and actions of every Jesuit is claimed to have sprung forth from the same source, the "school" of spirituality contained in the Exercises. These exercises are reputed to be the means whereby sinful men may come to know themselves and God, and thereby fit themselves for salvation and service. The claim is made, "No one can know the real value of the Exercises unless he has made them." (Harney, Page 48, ibid.) This is said in order that any detractor of these Exercises or Jesuitism may be dismissed as being

incapable of proper comment. This is classic casuistry. It is the contention of Christ in the Gospel that "every tree is known by his own fruit." (Luke 6:44) The fruit produced by the tree of Jesuitism has proved to be of the most poisonous sort. These fruits are enumerated in the New Testament as works of the flesh that proceed from unregenerate mankind. Galatians 5:19-21: "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like." It is not necessary to subject oneself to the eating of poison to know that it is deadly; others who have died from it are proof enough that it kills. Neither is it wise or safe to violate one's conscience, which is a demand of Iesuitism. Christ was never subject to Satan but spoke authoritatively on him and his kingdom. Hence, his people, who were subject to Satan but have been made "free indeed," are well able by the light of God's word to compare spiritual things and recognize the spirit of truth and the spirit of error.

The Spiritual Exercises of Ignatius are the first method whereby the mind of an entering novice is molded to the unique duties and obedience demanded by the Order. Expressly stated throughout the Annotations and Exercises is the sentiment that salvation is something that originates in the will and work of man as he seeks to attain rectification of his "disordered tendencies" in a meritorious preparation to achieve the Jesuit concept of salvation. Man is to first make himself salvageable unto God by a thorough and assiduous, methodical self examination and subsequent self induced repentance which somehow is to clear the way for "God" to then be able to save the man. "Let him deny himself, that is the insistent, ever-recurring theme of the Exercises, for, vigorous realist that he was, Ignatius saw in selfconquest and self-denial the indispensable preconditions of an active. enduring love of Our Lord." (The Origin of the Jesuits, James Broderick, S.J. Loyola University Press. Special Request Reprint. 1986. Page 22.) (Ignatius was ignorant of the testimony of Paul the Apostle, the history of his conversion in the Book of Acts, and the fact that these indispensable "preconditions" for salvation are totally absent in Saul the persecutor prior to his becoming "Paul the Apostle.") The means to accomplish this include fasting, sleep deprivation, and "to chastise the flesh, that is, giving it sensible pain, which is given by the wearing of haircloth or cords or iron chains next to the flesh, by scourging and wounding oneself, and by other kinds of austerity." (Third Way, Week 1.) This text is unashamedly printed in modern translations of the Exercises, though modern Jesuit commentary printed within the same volume attempts to mitigate the plain words of Ignatius by describing the said austerities as "certain discomforts." Modern



This is a schematic drawing reminiscent of palmistry that pictures the method of the Jesuit triumph over his own soul and being through the Exercises. According to the text, it is the job of the sinner to cast out his own sins, thus proving that the Jesuit has no faith in Christ for the remission of sins. (From: SPIRITUALJOURNEYS Books Illustrating the First Two Centuries of Contemplation and Action of the Society of Jesus from the site: http://libraries.slu.edu/special/digital/spiritual-journeys/ignatius.html
Copyright 2009 Pius XII Memorial Library, Saint Louis University.)

Jesuit apologetics will also seek to inform the reader that "The counsel of the director is very important at this time since I can be easily be taken in by the subtle deception or thinking that I can force God's hand by my penance." The reason the participant would believe this is that the instructions and words of Ignatius make it plain that the whole purpose of the Spiritual Exercises is just that, to "force God's hand" to do what "one desires." The evasiveness of words and definitions that is manifest throughout Iesuit writing becomes particularly important and noticeable when reading the backpeddling and mendacious statements placed as supplements to the words of Loyola. A duplication way of thinking and speaking is inculcated in the Jesuit. which he then utilizes as a means to cover his purpose and work. Prevarication is a way of life and the means to the great end of Jesuitism, to cause man to trust in man instead of God. "Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD." Jeremiah 17:5. "The only thing they crave after is dominion for themselves," (A Glimpse of the Great Secret Society, Page 98, London, Macintosh, 1872) thus the General's dominion over the surrendered "corpses" of the Order must be absolute, extending to the most inner reaches of the soul.



Two drawings of Catholic self-torture devices pictured in drawings by Mourant Brock. The left hand image is a scourge of metal, while the image on the right is "the half of iron wire belt with spikes," similar to the challis worn by the Opus Dei assassin in the hugely popular "The Da Vinci Code" book by Dan Brown, subsequently presented as a movie starring Tom Hanks. (Photograph from the Author's copy.)

The Exercises are just that: a set of psychological/spiritual gymnastics purposed and designed to break the novice of his own desires, will, and feelings, and replace them with the "will of God" alone, which is represented to the participating novice as the will of his direct superior as a functionary of the Catholic Church and representative of the Pope. Admission into the Order may be accomplished only through the door of the Exercises, and only those who submit to the disintegration of self engendered destruction by the Exercises are ever invited into the Society. Completion of the twenty-eight day regimen of the Spiritual Exercises is a prerequisite not only for entrance into the Society, but for the greatest usefulness to the Society. The psychological, emotional and spiritual conditioning accomplished through the retreats where the Exercises are administered is deemed so essential by the Jesuit Order that a yearly retreat to perform the Exercises is required of every Jesuit.

Dispensations may be given from this yearly retreat to individual Jesuits who are on special assignments that prevent their participation, but this would be granted by an individual Jesuits' superior with the permission of the Provincial (the head of the Society's members in a particular district), and hence the General himself. The Exercises are acknowledged by all Jesuit authors to be essential to the acquisition of a proper spiritual life and understanding of what will fit a man for service in the Order, an association whose goal is to achieve a greater glory for God than that which God possesses of himself or is able to achieve by his own will.

The Spiritual Exercises simply read and not practiced are a compilation of dead letters, rote drills, and guided imagery. There is nothing in the written formulae of the prescribed exertions of the body, mind and imagination commanded by Ignatius that would hint at the extreme results produced by rigorously adhering to them; unless one thinks hard on what is required of the novice or subject, and then projects what the consequences would be to his own being if he engaged in them. Five separate hours each day in a concentrated focus on separate aspects of the same subject is demanded by Ignatius. This adds up to a minimum of one hundred and forty hours of guided visualization or intense mental focus completed in a place apart and alone. Such a regimen cannot fail to leave a deep imprint upon the soul of the natural man. "... Every act leaves in our physical and mental constitution a tendency to reproduce itself, and whenever this reproduction occurs the tendency is strengthened; and thus a tendency, often repeated, becomes automatic." (Heredity. Th. Ribot. 1891. Page 50) To understand the Exercises one must not merely read them, but put oneself in the place of the extremely intelligent and impressionable young Catholic man who is the primary target of the Order. It is one thing to read commands to meditate for one hour on the terrors of hell five times a day without allowing any other thoughts to come into the mind, but it is another to obey them.

The Spiritual Exercises in the rough without apologetic, Jesuit explanation are a most powerful and devious spiritual means to break and remold the mind of men. They appear to have had antecedents in many secret societies world wide. "M. A. le Chatelier writes: "Mussulman doctors compare the initiation and the Keloua to a poison, deadly if it is taken in too strong doses at the beginning, but which can be assimilated by progressive usage. The Keloua, which at the beginning, lasts for one day only, is by degrees, prolonged through weeks. The initiate ought then, in order to isolate himself. to remain in one room of his dwelling, or in the cell or zawiyah, or in a cavern, or in the depth of a forest. Whatever, however, may be the place of retreat, he ought to speak to no one during his retreat, except to the Sheikh. or Moquaddim, the representative of the Sheikh. If he wants anything he will make demands by signs or in writing. His abstinence during the day must be absolute, but may be broken at night, though only in order to take the quantity of nourishment strictly necessary. The hours of sleep are rigorously limited. Vocal prayer-the repetition of the same formulae up to one or two thousand times-and meditation ought exclusively to occupy the adept, to whom, in certain approved cases, the reading of certain books may be permitted as an assistance, as a means to the desired end. Out side the time devoted to reading the candidate ought to 'close his eyes in order to illumine his heart."

(Wright, Ibid, Page 527.) These exertions or exercises are done in the form of an Islamic retreat are nearly identical to those of Ignatius. They were in existence when Inigo was born, and so the appearance of originality in the Ignatian Exercises evaporates. He spent four months, from March to July of 1522, living in a cave near Manresa, engaged in "excessive austerities. These included a daily diet of bread and water only, several daily self flagellations, and seven hours of prayers on his knees." (Broderick, Ibid. Page 93.) (Some authors claim that the mention of the "cave of Manresa" did not creep into history till half a century after the death of Ignatius.) He came into Manresa to beg and attend mass, and the "kindly Dominican fathers" put "a cell at his disposal in their convent." (Broderick, Ibid. Page 96.) His own lengthy spiritual poisoning of himself conforms in many particulars to the Kheloua retreat; some of these "kindly Dominican fathers" were probably adepts themselves, giving Ignatius not just a "cell," but spiritual guidance. These Dominicans, as part of the Inquisition, enjoyed the special favor of the Pope and the Spanish nobility, which exempted them from the scrutiny to which other Catholics in Spain were subjected. Unlike the spiritual nativity and influences upon Martin Luther, which have been very certainly traced, there is a shroud over the relationships in Ignatius's early spiritual life and their influence on him. What is sure is that wherever he went, he was in contact and well received by the most rabid and devoted Catholics of his day, and that his connections allowed him to go places and do things that others could not. His access to Popish men of rank, importance, and power is certain.

Religious mind control without the use of drugs, developed by depraved men in a state of nature, can only run in one direction. "Error in doctrine is evil at all times. Like sand in the glass, its tendency is ever downwards. It leads invariably to depravity in heart and departure from God. The old freewill heresy-now unhappily revived, if ever dormant-is a most dangerous deceit. adapted only to the congregation of the dead. It leaves them in the dark where it found them, settled down on their own lees. Dust to dust, ashes to ashes. Old Adam in the pulpit can never make a good preacher. His offers of what he cannot give are but the puffs of a charlatan." (J.A. Billet, A Legacy to Great Britain. 1865. Page 22.) The Exercises substitute the will of man for the will of God, the word of man for the word of God, and the praise of man in place of the praise of God. They make the salvation and service of God to be a strictly human work executed in the power of the flesh, whereby anyone who follows the prescribed methods may obtain what he desires from heaven if he only persists (this is the testimony of Ignatius in his own recollections, and in those In "the Protestant, justification is a personal experience of his biographers). which is complete in itself, and does not depend on external machinery; in the other, the Mediaeval (Catholic), it is a prolonged action of usages, sacraments, external machinery of all kinds, which by the combined effect are supposed to change a sinner gradually into a saint, righteous in the eyes of God. With the former, it is a continuous experience; with the latter, it cannot fail to be intermittent as the external means are actually employed or for a time laid aside." (The Reformation., Volume I. Lindsay. Pages 448-449.)

The effectiveness of the Exercises has been described by one of their practitioners in the following words: "A man is presumed to enter into the course of the Spiritual Exercises in the defilement of sin, under the bondage of every passion, wedded to every worldly and selfish affection, without a method or rule of life; and to come out from them restored to virtue, full of generous and noble thoughts, self-conquering and self-ruling, but not selftrusting, on the arduous path of Christian life. Black and unwholesome as the muddy water that is poured into the filter, were his affections and soul; bright, sweet, and healthful as the stream that issues from it they come forth. He was as dross when cast into the furnace, and is pure gold when drawn from it." (Cited from page 223 of Loyola: Jesuitism and Its Rudiments by Isaac Taylor, published in 1849 by Robert Carter and Brothers, New York; citing a written introduction to the Spiritual Exercises by Dr. Wiseman.) "The rallying cry is, 'Keep up with the times-get together-organize, bring out and develop the latent forces in man.' In short, the spirit of modern progress signifies the exaltation of the natural man as supreme. Whatever is to be done in this world worth doing, it to be done by him, in dependence on his own resources, and as a result of his skill in combination, organization, and self reliance." (The Signs of the Times. Haldeman. Charles C. Cook. 1914. Page 34.)

There is no discrepancy between the Spiritual Exercises and Roman Catholic doctrine subsequent to the Council of Trent; the exercises are a reflection of the teaching that man is the ultimate arbiter of his own fate, and that God responds to the work of men (occasionally sprinkling a little special grace here and there apart from his "general grace"), rather than working to will and to do in men that which is his pleasure. This is plain from Session VI of the Council of Trent where it is stated that "the laver of regeneration" (i.e. water baptism performed by a priest upon an infant) is the means whereby men enter into salvation. In this assertion Rome declares that God responds to the work of the priest sprinkling water upon the head of an infant by imparting to the infant salvation and the spiritual life accomplished and provided for through the suffering, death, burial and resurrection of Christ. "Chapter IV. By which words a description of the Justification of the impious is interwoven, to the effect that translation from that state in which man is born a child of the first Adam, into the state of grace, and of adoption of the sons of God, through the second Adam, Jesus Christ, our Saviour. And this translation, since the Gospel has been promulgated, cannot be effected,

without the laver of regeneration, or the desire thereof, as it is written; Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (Canons and Decrees of the Council of Trent translated by T. A. Buckley, B. A. of Christ Church, Oxford. Publisher, George Routledge and Co. London, 1851.)



A Jesuit produced guide to the examination of conscience using the figure of the palm.

(From: SPIRITUAL JOURNEYS Books Illustrating the First Two Centuries of Contemplation and Action of the Society of Jesus from the site: http://libraries.slu.edu/special/digital/spiritual-journeys/ignatius.html

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In Roman theology an act of man determines salvation or damnation. (Lamentably, this is true of many professing Protestant theological preachings, including those of Charles Wesley, Charles Finney, Billy Sunday, and all Pentecostals. Even many professed enemies of Catholicism and the Jesuits bear an allegiance to the tenet that it is man that causes election unto salvation, that God is passive, and that man's choice alone determines his destiny. This is a repudiation of the plain teaching of the Lord Jesus Christ in the New Testament.) Baptismal regeneration is the entrance door to the fellowship and communion of the Roman Catholic Church and this "salvation" is distinctly described as being contingent upon the work and will of man and not the work and will of God. God gives a general grace of some sort, but is passive in effectuating a saving grace. If there be any saving grace, this purported "grace" is something the man must of himself grasp for his own by his own power. Man chooses to receive a grace that is of itself not eternally and immutably effectual to its objects, but is rather a resistible grace dependent upon a fallen man for its work to be sufficient and effectual. This systematic concept of salvation was developed as a reaction and response to the Bible inspired dogmatic teaching of Luther, Calvin, and their

contemporaries. It bears the name "Molinism," after the Spanish Jesuit Molina, who in 1588 wrote his work, "The Agreement Between Divine Grace and Free-Will." Molina stated, "The elect are foreordained of God, and that on account of their merits; that the Divine grace which is the source of the merit, is only operative in them so far as they do not resist it, and that God accordingly bestows divine grace upon them in those situations in which he foresees the agreement of their free-will." (The Jesuits As They Were and Are. Edward Duller. 1845, Seely, Burnside & Seely. Pages 91-92.) This Satanic doctrine turns the deceitful heart of man back on itself, leaving the soul in the gall of bitterness and the bond of iniquity.



Hereby Rome places the power of effecting salvation in the hands of man, thereby robbing God of the honor and praise due to him alone. In like manner the Spiritual Exercises make plain the Romish belief that man can hone and fit his natural abilities and qualities to serve God by his own exertions (exercises), and requires no special grace or ordination of God to accomplish this. "The secret of Jesuitism in its patient endurances, is perhaps to be found in its intense Pharisaism, it inordinate cravings after merit." (Roper, The Jesuits. Page 42. Ibid.) The Catholic author Rene Fulop-Miller stated in his pro-Jesuit work: "In the antithesis of this Reformation doctrine, the disciples of Lovola, faithful to the Exercises bequeathed them by their master, upheld in the whole of their theology, philosophy and moral teachings the complete freedom of the human will and saving grace of good works." (,The Power and Secret of the Jesuits by Rene Fulop Miller. Page 87. Published 1930 by The Viking Press, New York.) These assertions negate and deny a multitude of scripture references and the testimony maintained in the speech of every saint in both Testaments of the Bible. Scripture states that man in his natural state cannot and wills not to come to God through Christ. Psalm 14:2-3: "The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." 1 Corinthians 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned." Romans 8:7 "Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be." As scripture is truth, the teachings of Loyola and Rome are lies.

Roman Catholics are taught to believe that God gives a "general grace" to all men, and that it is their lot to then improve upon it and utilize it to work toward their own salvation. Romanism teaches that all baptized men are not only brothers in Adam, but brothers in Christ, and must need be subject to the Pope. "For although heretics are out of the church, yet by reason of baptism they remain subject to the church; and hence SHE JUSTLY PUNISHS THEM AS DESERTERS FROM THE CAMP OF THE CHURCH, and therefore, they are under obligation of returning." (A SYNOPSIS OF THE MORAL THEOLOGY OF PETER DENS, AS PREPARED FOR THE USE OF ROMISH SEMINARIES AND STUDENTS OF THEOLOGY, translated from the Latin of the Mechlin Edition of 1838, by Joseph F. Berg, Philadelphia, 1841, Pub. This universalism is the logical outgrowth of Romanism, and the logical conclusion of universalism is invariably atheism. Though atheism possesses many adherents who are seemingly benign, its logical conclusion is savagery and murder, exemplified in the atheistic Jesuit inspired revolutions of France and Russia. The atheist believes that there will be no final judgment of man by inflexible standards of justice, and in consequence each man is morally sovereign and need only do that which is right in his own eyes. Romanism is truly atheistic at its philosophic core; Roman Catholicism will ultimately make its true adherent an atheist in practice. Not acknowledging Jesus Christ as king with power over all flesh, Catholics are indoctrinated with thousands of different false religious propositions. They are "free" to choose which saint, which relic, which Madonna, or which ritual they will most trust. Judges 21:25 "In those days there was no king in Israel: every man did that which was right in his own eyes."

By dethroning God in their doctrine concerning salvation, Rome and the Jesuits have set themselves up as king. Through Jesuit subversion, this doctrine, known as Arminianism, has permeated most of the professing "Protestant" churches of America and the world. Men without divine revelation will by their fallen nature believe in the merit of their own good works to obtain and keep salvation, or maintain salvation. In practice they teach that saving faith is a work which any man is capable of doing if he so chooses, while the Bible teaches that saving faith is the gift of God and not a work of man. Since saving faith is a gift from God, it becomes plain that those granted saving faith are especial objects of God's mercy, and that they are made such by the choice of God and not the choice of men. The Scriptures

declare that Jesus Christ is the author of saving faith (Hebrews 12:2: "Looking unto Jesus the author and finisher of *our* faith."), and Christ said the same when he was on the earth (John 6:29: "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.") Depraved men by their fallen nature desperately want to believe that they, and not God, are in control. While professing "God is in control," they deny he is able to control any part of creation or mankind so as to guarantee the salvation of a single soul. Yet when a loved one dies, or some tragedy strikes, they often are angry at God that he "let this happen."

Lost sinners without grace earnestly desire to have something for themselves wrought with their own hands for which they may be commended. They will apart from divine revelation believe that they are not utterly corrupt within themselves, but only somewhat disabled by their inheritance from the sin of Adam. While they may profess to believe that the Creator is in control of his creation, they demonstrate in their theology and behavior that they do not believe this. Many American fundamentalist pastors are more Jesuitical Having been trained in and Catholic in their doctrine than Christian. seminaries by Jesuits masquerading as Protestants, they have been brought to the foot of the Jesuit General and the Pope, doing obeisance to the Vatican in their proclamation of the free will of man and the universal redemption of all mankind, no longer preaching the gospel of the grace of God, but the gospel of the power of men. Some even preach that in the current "dispensation," all Gentiles are elect in Christ, but they must believe individually to make this effectual. In these Protestants, this leads in most cases to the placing of men under some part, if not most of the Law of Moses as recorded in the The morality proscribed in Moses' Law is holy, just and good but is exceeded by that demanded in the New Testament by Christ. The Law of Moses, in large part, dealt with the outer acts of the man, whereas the law of Christ deals intimately with the thoughts, motives, and intents. Paul clearly taught that the law was a schoolmaster to bring the elect of God to Christ, whereas Rome teaches that man is still under the law, and able to keep it. This gospel of the power of man is the Jesuit gospel, and this gospel can be demonstrated by a close examination of the Spiritual Exercises, and especially the annotations that are their introduction.

The training exercises in Jesuit spirituality are prefaced by twenty remarks or "annotations." These remarks are, in the words of Ignatius, "TO GIVE SOME UNDERSTANDING OF THE SPIRITUAL EXERCISES WHICH FOLLOW, AND TO ENABLE HIM WHO IS TO GIVE AND HIM WHO IS TO RECEIVE THEM TO HELP THEMSELVES." It seems profitable then to examine some of these annotations to discover the thoughts of their author, and to discorn

his intent for their use. "If Ignatius, worshipped by millions as a kind of god, is, in eternal fact, a kind of devil, or enemy of whatsoever is godlike in man's existence, surely it is pressingly expedient that men were made aware of it; that men, with whatever earnestness is yet in them, laid it awfully to heart!" (Carlyle, "Jesuitism")

"First Annotation. The first Annotation is that by this name of Spiritual Exercises is meant every way of examining one's conscience, of meditating, of contemplating, of praying vocally and mentally, and of performing other spiritual actions, as will be said later. For as strolling, walking and running are bodily exercises, so every way of preparing and disposing the soul to rid itself of all the disordered tendencies, and, after it is rid, to seek and find the Divine Will as to the management of one's life for the salvation of the soul, is called a Spiritual Exercise."

This first remark clearly states that the practices it introduces are of a spiritual nature, and presents a fixed method whereby the practitioner may examine his conscience, pray, meditate, and perform "other spiritual actions." The statement admits that what follows is a means to an end, and the end is the obtaining of salvation through personal exertion, and that apart from any overwhelming or controlling divine impetus. Ignatius presumes the ability of man to fairly and accurately identify and rectify his own "disordered tendencies," and so prepare himself to find "the Divine Will." He presumes that flesh and blood can obtain the kingdom of God through exertion of the corrupted will of man in rightly managing his thoughts and emotions. According to this first precept man is to approach spiritual matters by the avenue of his own understanding, thoughts, and sentiments. There is no reference to the necessity of the work of the Law of God convincing man of sin, no mention of the Holy Ghost revealing to man the righteousness of Christ, and no understanding evinced that the Spirit of God is the one who manifests Christ crucified for sin and risen again for our justification. This is doctrine of the Council of Trent, bluntly recapitulated by the German Jesuit Wilmers: "Faith alone does not suffice for our salvation, as Luther taught; nor are good works necessary only as the fruits and manifestations of justification, as protestants generally teach, but as the cause of our eternal reward."

**Second Annotation.** The second is that the person who gives to another the way and order in which to meditate or contemplate, ought to relate faithfully the events of such Contemplation or Meditation, going over the Points with only a short or summary development. For, if the person who is making the Contemplation, takes the true groundwork of the narrative, and, discussing and considering for himself, finds something which makes the events a little clearer or brings them a little more home to him – whether this comes through his own reasoning, or because his intellect is enlightened by the Divine power – he will get more spiritual relish and fruit, than if he who is giving the Exercises had

much explained and amplified the meaning of the events. For it is not knowing much, but spiritual and relishing things interiorly, that contents and satisfies the soul."

Ignatius reveals his carnal thoughts in the second remark by placing man's reasoning on the same level as Divine enlightenment, and adding that "spiritual relish and fruit" may come through either means. This is entirely contrary to the whole tenor of Bible revelation. Isaiah 55:8-9: "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." But to Ignatius's deprayed heart and mind the thoughts and reasoning of men are just as effective in spiritual matters as those of God. This same premise or supposition is present throughout the annotations and exercises. Replacing "unction from the Holy One" with a work of the flesh is the essence of Jesuitism and Romanism, the vile mark of infidelity to Christ, and the oeuvre of devil possession. Set means and methods have been established by various mystery schools and all pagan religions, and the forms used are purported to cause enlightenment to the diligent practitioner. The enlightenment thus achieved is from beneath, not above, bears no fruit unto life eternal, and is rooted in the first Adam's rebellion, not the second Adam's obedience.

"Third Annotation. The third: As in all the following Spiritual Exercises, we use acts of the intellect in reasoning, and acts of the will in movements of the feelings: let us remark that, in the acts of the will, when we are speaking vocally or mentally with God our Lord, or with His Saints, greater reverence is required on our part than when we are using the intellect in understanding."

We are here informed that the exercises are accomplished through "acts of the will in the movement of feelings." This is a blunt admission on the part of Ignatius that what he is proscribing for spiritual betterment is the "will worship" (worship of God through the power of man's fallen will instead of in the power of God's Spirit) that the Apostle Paul warned of in the second chapter of Colossians. (Colossians 2:23: "Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.") Contrary to the statement in John's gospel (John 1:12-13: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.") Ignatius teaches the modern charismatic principle of starting out in the flesh to end up in the Spirit. This is a denial of the statement of Christ, "That which is born of the flesh is flesh; and that which is born of the Spirit is

spirit." John 3:6. The whole of Ignatian spirituality is founded upon the Exercises and their execution, a work of men whose foundation is in the dust. (Job 4:19: "How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?") Man, by nature and heredity the servant of sin, of himself can bring forth nothing of any spiritual worth on his own. All motions and actions rooted in the mind, will, reason and spirit of fallen man can produce nothing but sin. Only motions and actions with directing divine faith originating in the resurrected Son of God have any eternal value or can be said to be the "work of God." "Whatsoever is not of faith is sin," (Romans 14:23) and "without faith it is impossible to please him." (Hebrews 11:6)

"Fourth Annotation. The fourth: The following Exercises are divided into four parts: First, the consideration and contemplation on the sins; Second, the life of Christ our Lord up to Palm Sunday inclusively; Third, the Passion of Christ our Lord; Fourth, the Resurrection and Ascension, with the three Methods of Prayer." Though four weeks, to correspond to this division, are spent in the Exercises, it is not to be understood that each Week has, of necessity, seven or eight days. For, as it happens that in the First Week some are slower to find what they seek – namely, contrition, sorrow and tears for their sins – and in the same way some are more diligent than others, and more acted on or tried by different spirits; it is necessary sometimes to shorten the Week, and at other times to lengthen it. The same is true of all the other subsequent Weeks, seeking out the things according to the subject matter. However, the Exercises will be finished in thirty days, a little more or less."

Here is found further indication that Jesuit spirituality is purely and completely a work of the flesh, leaped upon and energized by unclean spirits. Ignatius demonstrates his belief that the stated objective of the Exercises, and the end desired from each part of the Exercises must inevitably come to pass upon performance of the indicated meditations and visualizations. indicates that the four major divisions of the Exercises may be lengthened or shortened according to the ability of the practitioner to work up the appropriate and desired emotional and mental states that he is being guided to obtain. There is not even a slight intimation that some subjects or candidates may utterly fail to achieve the desired states of psycho/spiritual agitation to which they are being guided. There is no recognition whatever that some men may have a "conscience seared with a hot iron" and be incapable of contrition. There is no admission that some men are "ordained of old" to condemnation, that some are "vessels of wrath fitted for destruction," and that, "The LORD hath made all things for himself: yea, even the wicked for the day of evil." (Proverbs 16:4) It is assumed upon the presupposition of a radical and potent primary free will in man that anyone that practices the

Exercises, without distinction, is capable of achieving a well regulated and "godly" mind. This doctrine is the essence of all modern possibility thinking, all positive confession preaching, and the positive thinking movement of the last two centuries. It is the dynamic behind the mega-church movement, the obsession with "soul winning" Baptists and Fundamentalists, and is a primary belief of Wiccans and Satanists. Such universalistic dogma teaches men do throw off God authored distinctions in the natural and the spiritual world, ultimately leading to an unvarnished atheism.

It is assumed that if the subject performs the commanded exertions of his fallen soul, mind and will, the results must inevitably follow. The rapidity of the results (according to the author) has nothing to do with God or God's actions upon the candidate, but is solely determined by the degree of diligence of the subject. "For, as it happens that in the First Week some are slower to find what they seek - namely, contrition, sorrow and tears for their sins - and in the same way some are more diligent than others, and more acted on or tried by different spirits; it is necessary sometimes to shorten the Week, and at other times to lengthen it." Of great importance is the implication contained in this sentence that "contrition, sorrow and tears for sins" can be obtained by an exercise developed by man and practiced in the power of the flesh. This is the repentance of Judas, and not that of Peter. It is the worldly sorrow of Saul, and not the godly sorrow of David. Godly sorrow for sin and true humble contrition cannot be produced by flesh and blood but are the gifts of God. 2 Corinthians 7:10 "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." The sorrow of the world is being sorry for sin not because it is an offense against a holy and just God, but sorrow for sins committed that bring as their consequences pains, repercussions, inconveniences and embarrassments that hinder health, reputation, achievement and advancement in one's cause or purpose. Sorrow rooted in self works no repentance to salvation; it is a work of the flesh, making a man "two-fold more the child of hell."



"Fifth Annotation. The fifth: It is very helpful to him who is receiving the Exercises to enter into them with great courage and generosity towards his Creator and Lord, offering Him all his will and liberty, that His Divine Majesty may make use of his person and of all he has according to His most Holy Will."

The bare words of this text make it plain that Ignatius believed that without a personal, precise, premeditated, complete and effectual surrender of his own will, the Divine Majesty will not and cannot make use of a man. How a sinner is supposed to adequately know or judge his own performance in this is not mentioned. Ignatius never learned the truth that Luther was taught from the scriptures: "And hence it follows, that "Free-will," without the grace of God, is, absolutely, not FREE; but, immutably, the servant and bond-slave of evil; because it cannot turn itself to good." (The Bondage of the Will by Martin Luther, Baker House, 1983, Page 75). Luther learned this principle from the reading of the Scriptures, not from the mouth of priests or pious picture books. Jeremiah 13:23 "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Proverbs 16:9 "A man's heart deviseth his way: but the LORD directeth his steps." "The term "Free-will," is by far too grand, copious, and full: by which, the people imagine is signified (as the force and nature of the term requires) that power, which can freely turn itself as it will, and such a power as is under the influence of, and subject to no one." (Luther, ibid, Page 77.) Jeremiah 10:23 "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Therefore it can be understood that any spiritual formulae or system built upon the premise of man possessing a primary and sovereign will is built upon a foundation of sand, can never achieve its purported purpose of spiritual perfection, and cannot be the pure religion of the New Testament as preached by the Lord Jesus Christ and his Apostles.

"Sixth Annotation. The sixth: When he who is giving the Exercises sees that no spiritual movements, such as consolations or desolations, come to the soul of him who is exercising himself, and that he is not moved by different spirits, he ought to inquire carefully of him about the Exercises, whether he does them at their appointed times, and how. So too of the Additions, whether he observes them with diligence. Let him ask in detail about each of these things."

Implicit in these instructions is the expectation of the appearance of "different spirits" to move upon the one "who is exercising himself."

Communications from the spiritual realm are the desired result of the "exercising," and these communications are to produce "consolations or desolations." This annotation derives from the early spiritual experiences of



Ignatius, as recorded by Broderick, one of the many Jesuit biographers of Ignatius. "While he was staying in this hospital, it chanced that he often saw in broad daylight something in the air close to him, which gave him much satisfaction because it was exceedingly beautiful. He could not clearly determine what exactly it was, but it seemed somehow to have the form of a serpent, with many things that shone like eyes, though they were not eyes. He found great delight and consolation in seeing the thing, and the more often he saw it the greater his pleasure grew. It disappearance from his sight left him disconcerted." (Saint Ignatius Loyola, The Pilgrim Years, by James Broderick, Farrar, Straus, and Cudahy; New York, This occurred during a period of time when he neither cut or combed his hair, and "allowed his finger nails and toe-nails to grow unhindered," (ibid) and was "managing with very little sleep." Earlier in his spiritual journey, Ignatius "saw clearly an image of our Lady with the Holy Child Jesus, from which sight he drew for a considerable time very great consolation." (ibid, Page 71.) Through the means of his "voluntary humility" Inigo intruded "into those things which he hath not seen, vainly puffed up in his fleshly mind," which resulted in the "worshipping of angels." (Colossians 2:18) The extreme asceticism of the Hindu fakir and the Muslim dervish were the means whereby the founder of the Jesuits came into touch with "spirits" which enchanted him and which he worshipped. A modified asceticism or bodily mortification coupled with intense visualization committed under the guidance of a Jesuit superior is anticipated to produce similar consolations or desolations according to the moving of "different spirits," attracted and drawn to the spiritual aspirant by his own openness to them exhibited and accomplished through his exertions.

"Seventh Annotation. The seventh: If he who is giving the Exercises sees

that he who is receiving them is in desolation and tempted, let him not be hard or dissatisfied with him, but gentle and indulgent, giving him courage and strength for the future, and laying bare to him the wiles of the enemy of human nature, and getting him to prepare and dispose himself for the consolation coming."

The thoroughly man centered nature of Ignatian spiritualism is again prominent, fleshly wisdom teaching the Jesuit instructor to be "gentle and indulgent" with the novice who is suffering through the exercises, thus creating a bond between the guide and novice whose mind is being indoctrinated to derive "courage and strength for the future" from a man instead of God. The Jesuit administering the Exercises is to find and use the appropriate words that will move the novice sunk in a sense of distress and guilt to an emotional state in preparation for receiving a consolation that will come not from the hand of God, but from the craft and artifice of his superior's counsel. Ignatius again manifests an utter ignorance of the fact that the Devil is no foe of human nature, but rather a friend and facilitator to men in a state of nature, and that religious works by the natural man are properly evil. He never grasped the great truth that "the natural man receiveth not the things of the Spirit of God, neither can he know them." (1 Corinthians 2:14). Therefore he and his disciples have all been highly trained blind guides of the blind.

"Eighth Annotation. The eighth: If he who is giving the Exercises sees that he who is receiving them is in need of instruction about the desolations and wiles of the enemy – and the same of consolations – he may explain to him, as far as he needs them, the Rules of the First and Second Weeks for recognising different spirits."

A would be Jesuit acolyte is to learn his spiritual warfare and discerning from his ghostly Jesuit father, who rules his conscience in the place of God. He is not to be led of the Spirit of God into warfare with principalities and powers, learning combat by the Spirit and the word of God bearing witness to the course of the warfare; he is to learn from his superior what spirits are good or bad. He is not to "trust in the Lord" with all his heart, but is to lean on the understanding of his superior completely as if he were God himself. This is the marrow of Jesuitism in its internal workings: a mindful yet mindless, conscienceless obedience rendered up on the presumption that it is safe to commit one's soul and its keeping to another man. Its outworking has been the Jesuit-like mindless credulity and faith that the larger majority of men will exhibit towards their governors, representatives, teachers, preachers, doctors, television commentators, newscasters, and sundry other "experts." "Obedience is good, and indispensable: but if it be obedience to what is

wrong and false,-good Heavens, there is no name for such a depth of human cowardice and calamity." (Thomas Carlyle, Jesuitism, 1850.)

"Twelfth Annotation. The twelfth: As he who is receiving the Exercises is to give an hour to each of the five Exercises or Contemplations which will be made every day, he who is giving the Exercises has to warn him carefully to always see that his soul remains content in the consciousness of having been a full hour in the Exercise, and rather more than less. For the enemy is not a little used to try and make one cut short the hour of such contemplation, meditation or prayer."

The assertion that the Exercises are a form of mind control is substantiated in this passage. During the first week, thirty-five hours at the very least must be spent in meditation on and visualization of various aspects of one's own sinfulness and hell. Meditations are so be made at the specified times of day, beginning at midnight, and it is demanded that these meditations be more rather than less of an hour. No modification is permitted by the words of Inigo in this place where he informs his followers that the "enemy" would have him cut short his contemplations on and visualizations of the smell of burning flesh, the sight of sinners writhing in flames, and the screams of the damned in wails of unceasing pain and terrible torment. No thought of the mercies and grace of God, the wonderful love of Christ, or of "everlasting consolation and good hope through grace" (2 Thessalonians 2:16) are permitted during the whole of the seven or eight day week. The additions made for these meditations include, "Sixth Addition. The sixth: Not to want to think on things of pleasure or joy, such as heavenly glory, the Resurrection, etc. Because whatever consideration of joy and gladness hinders our feeling pain and grief and shedding tears for our sins: but to keep before me that I want to grieve and feel pain, bringing to memory rather Death and Judgment." Further, the exerciser is ordered, "For the same end, to deprive myself of all light, closing the blinds and doors while I am in the room, if it be not to recite prayers, to read and eat."

Consider closely these admonitions and understand the physical aspect of these "spiritual" undertakings. "Forced sensory deprivation can result in extreme anxiety, hallucinations, bizarre thoughts, depression, and death." (http://en.wikipedia.org/wiki/Sensory\_deprivation#Literature) A morbid, self induced continuous meditation and visualization of hell and damnation is to be enhanced by self deprivation of physical light while engaged in other activities. To induce the desired moods and feelings, physical circumstances, bodily positions, austerities and outward things are utilized as a means to produce an inward terror or sorrow for sin. The work of the flesh is to bring forth the fruit of the spirit, that which emanates from beneath is held to have a power within itself to grasp forcefully that which is above. Godly sorrow is to be produced

through an act of the will abetted and inflamed by use of the whip, the chain, hair cloth, closed curtains, and a conjured morbidity. A work of the flesh is proclaimed to promote the work of the Spirit, while the cunning of the director replaces the providence of God. The warning, "Ye are bought with a price; be not ye the servants of men," (1 Corinthians 7:23) is cast aside for an abject subservience to "vain deceit, the tradition of men and the rudiments of the world." The word of man is given free course by rejection of the word of God in these instructions, damming up the fount of blessing, summoning in it place brackish water from a poisoned well. A pathetic time-serving substitutes for Holy Ghost inspired earnestness in prayer and meditation, while fleshly devotion replaces spiritual worship.

"Thirteenth Annotation. The thirteenth: It is likewise to be remarked that, as, in the time of consolation, it is easy and not irksome to be in contemplation the full hour, so it is very hard in the time of desolation to fill it out. For this reason, the person who is exercising himself, in order to act against the desolation and conquer the temptations, ought always to stay somewhat more than the full hour; so as to accustom himself not only to resist the adversary, but even to overthrow him."

A self induced "consolation" is admitted to be "less irksome" than a self induced "desolation." Thus, Ignatius admits that his Exercises are an irksome labor created by man, not heaven sent "gifts of the Holy Ghost" to discern and know one's woeful estate as a sinner and see the blessedness of Christ as personal Mediator and Redeemer. These directions are not the product of divine illumination and enlightenment, but were conceived in "fleshly wisdom" that proceeded from a "fleshly mind" filled with "fleshly lusts." In the progression of Scripture, these three usages of the word "fleshly" occur in this very order. 2 Corinthians 1:12 "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." Colossians 2:18 "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." 1 Peter 2:11 "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." "Fleshly lusts" are often manifested in a desire for spiritual promotion, recognition (which was the initial impetus Ignatius experienced as acknowledged by the Jesuit biographers), and prominence, all of which were present in the broken Spanish knight as he sought to become a knight and hero of "Our Lady" and his "Holy Father." "For while engaged on the life of our Lord and his saints, he used to stop and think within himself, How would it be if I should do what

St. Francis did and St. Dominic did?" "But the conclusions of his self-communings was to say in his heart, St. Dominic did such and such a thing, so I also must do; St. Francis did such and such a thing, therefore so must I."

(Page 67, Saint Ignatius, The Pilgrim Years by James Broderick, S.J., 1956, Farrar, Cudahy, and Straus.) A childish imitation of outward and inward acts committed through force of will apart from true spiritual leading is the essence of Ignatian spirituality; a religion for the blind, deaf, and dumb of no understanding to feign faith, repentance, hope and charity as evidence of a salvation wrought by the mind and hand of man.

"Fourteenth Annotation. The fourteenth: If he who is giving the Exercises sees that he who is receiving them is going on in consolation and with much fervor, he ought to warn him not to make any inconsiderate and hasty promise or vow: and the more light of character he knows him to be, the more he ought to warn and admonish him. For, though one may justly influence another to embrace the religious life, in which he is understood to make vows of obedience, poverty and chastity, and, although a good work done under vow is more meritorious than one done without it, one should carefully consider the circumstances and personal qualities of the individual and how much help or hindrance he is likely to find in fulfilling the thing he would want to promise."

"A good work done under vow is more meritorious," so a work enhances the obligation of God to man, all the while bringing God "greater glory." The director of the Exercises is to evaluate the one who would offer up himself to vows, being guided to weigh the person in question carefully and determine whether or not they possess the "personal qualities" necessary for mindless, abasing, unrewarded service within the cloister or on the field of war. The likelihood of an innate, natural potential to fulfill a vow is to be closely considered by the Director, all of whose admonitions, instructions and encouragements in this matter are to be made with consideration as to what action will best serve the purpose of the Order. The personal betterment of the individual ultimately is not the motive in this carnal analysis. The real purpose is to discover whether the novice or acolyte is fit to become part of the means to the great end for which the Order was created; that Great End being the subjection of all souls to the Pope! "One may justly influence another to embrace the religious life" when it is suitable, likely obtainable, and the one being influenced is possessed of innate "personal qualities" which would make him an asset and not a liability to the Order. Jesuit apologetic descriptions of the Exercises attempt to mitigate the raw, plain words in the stark rules and bare instructions of Ignatius, but they nevertheless stand a black on white monument, memorializing the mind of the great ascetic. In reading Ignatius's own words in and outside of the Exercises, one can see

plainly that any means are fit and suitable to obtain the greater glory of God. The easiest and straightest routes to obtain the ultimate ends of the Society would cause alarm to many, so circuitous winding roads to the great goal are developed in their place. "Surely you don't expect the Jesuits to work in a straightforward way. What sort of Jesuits would they then be?" (Foucault's Pendulum, Page 390, Umberto Eco, Ballantine Books, 1989.)

"Fifteenth Annotation. The fifteenth: He who is giving the Exercises ought not to influence him who is receiving them more to poverty or to a promise, than to their opposites, nor more to one state or way of life than to another. For though, outside the Exercises, we can lawfully and with merit influence every one who is probably fit to choose continence, virginity, the religious life and all manner of evangelical perfection, still in the Spiritual Exercises, when seeking the Divine Will, it is more fitting and much better, that the Creator and Lord Himself should communicate Himself to His devout soul, inflaming it with His love and praise, and disposing it for the way in which it will be better able to serve Him in future. So, he who is giving the Exercises should not turn or incline to one side or the other, but standing in the centre like a balance, leave the Creator to act immediately with the creature, and the creature with its Creator and Lord."

These various annotations mentioned are representative of the same spirit contained in the rest of the annotations and throughout the instructions of the Exercises. The novice performing the exercises is to be completely and blindly obedient to the suggestions of his Director, who is to urge forward or rein in the participant in his spiritual feelings and progress according to what he feels would be best. The subject is to forsake his own reason, his own understanding, his own perceptions of good and evil (which are to be related to and judged by the director), and relearn all these through the examens and guided visualization under the guidance of his Jesuit teacher. "In the first place, as I stated in the beginning, you must not see in the person of the Superior a man subject to errors and weaknesses; but rather Christ Himself." (Ignatius from his Letter on Obedience) "Never were more unchristian commands laid down under the guise of religion and Christianity, nor more immoral doctrines in the disguise of ethics and morality." (Count Paul Von Hoesenbroech from 14 Years A Jesuit)

Accountability to God personally in judgment subsequent to death is one of the ostensible things held before the eyes of the one being exercised, but in truth this precept is thrown aside, the novice becoming accountable to a mere man who has taken the place of the True and Living God here on earth. The mind of Ignatius was the mind of a soldier that placed all importance on obedience to a commander, but his mind never comprehended the eternal truth that the author and finisher of the true Christian faith is able to communicate his orders and train his troops directly himself. Intimations of

this in his writings are feigned, false as their author was false. Ignatius never learned that Christ lives and moves and has His being in His people, and is able to bring them to an understanding of their duty personally through many various means, with and without any man as the channel of communication. God speaks in His word, He speaks to the mind and hearts of men, He speaks through the providential ordering of His people's lives, He speaks through those whom He chooses to preach His word. But in all these, the soul and mind of the sentient, thinking, God-fearing and loving man is to recognize manifestation of the truth for himself, "to be fully persuaded in his own mind," through a quickened conscience that functions according to the fear of God and not the precept of men. If other men's minds be not persuaded, his mind is persuaded. His spirit bears witness with that which the Spirit of God sends; he rejoices that external truth agrees with internal truth, he knows of a certainty that God has spoken to him, in kindness and mercy providing revelation that cannot be denied. He has a knowledge of God coupled with an experience that cannot be taught or transferred by some set formula or rule, he knows "whom he has believed and is persuaded" that the Lord Jesus Christ "will perfect that" which concerns him. Ignatius never possessed this, so neither could be teach it. 2 Timothy 2:6.7: "The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things."

John Newton, author of the most recorded hymn in history, *Amazing Grace*, made comments upon the subject of prayer and approach to God, with which we close this chapter. "It is possible to learn to pray mechanically, and by rule; but it is hardly possible to do so with acceptance, and benefit others...The studied addresses with which some approach the throne of grace, reminds us of a stranger's coming to a great man's door; he knocks and waits, sends in his name, and goes through a course of ceremony, before he gains admittance; while the child of the family uses no ceremony at all but enters freely when he pleases, because he knows he is at home." (The Works of The Rev. John Newton, From the London Edition, Published by His Executors. New York. Williams and Whiting, Publishers. 1810. Volume 1, Pages 236-237.)

## CHAPTER FOUR THE PURPOSE OF THE EXERCISES

"That persons truly wicked and void of the love of God, may expect to obtain eternal life in heaven...that those persons may transgress with safety, who have a probable cause for transgressing...that actions intrinsically evil, and directly contrary to divine laws, may be innocently performed, by those who have so much power over their own mind, as to join, ideally, a good end to a wicked action."

(Popery, The Inquisition, and The Jesuits-Historical Facts, Exposing Their Profligate and Dangerous Tenets, E. K. Pickering, 1851, London, page 37, quoting Jesuit Moral Theology.)

1 Timothy 4:1-3: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

"To conquer oneself and regulate one's life without determining oneself through any tendency that is disordered."

Ignatius

"The novelty of Loyola's training lay chiefly in two points. Intense concentration on a few main principles of doctrine and life and the vigorous employment of the five senses. The neophyte of the Company of Jesus sees, touches and handles spiritual things."

(Ibid. Arthur Freer, Page 80.)

"When he enters this vile conspiracy against mankind, he must also sever himself from every tie of kindred, and crush every affection of the heart."

(Dark Deeds of the Papacy, Massy, London, 1851, Page 22)

"Newspeak was designed not to extend but to diminish the range of thought."

(1984, George Orwell, Harcourt, 1949, Page 304.)

"...The Society of Jesus, who hold it to be an important duty to banish from all libraries that fatal literature which enlightens mankind..."

(Ex-Jesuit Arnauld. Ibid. Page 40.)

"...Everything done by this Order with a view to outward show and the attraction of the masses is based on acute understanding of human

## nature."

(Count PaulVon Hoesenbroech from 14 Years a Jesuit)

"An 'equivocation' was a false expression used under such circumstances that if they to whom it was addressed were deceived by it, it was their own fault. They had then no right to the truth, and even in some cases it would have been a sin to tell them the truth."

(The Condition of Catholics Under James I. Edited by John Morris, S.J. Page CCX.)

"Admirable machinery! In which man is nothing more than a spring which is set in motion at pleasure. Only expect nothing but what a machine can produce; a machine gives action, but no living production, the great contrast to animated organism, which not only acts, but produces organisms as animated as itself. The machinery of the Jesuits has been

active and powerful; but it has produced nothing living; it has ever lacked what is the highest sign of life for every society; the great man has been wanting. Not one man in three hundred years?" ("The Jesuits," MM. Jules Michelet, and Quinet; of the College of France, translated from the 7° edition by C. Cooks, B.I., Fourth Edition, London, Longman, Brown, Green, and Longmans. 1848)

"Though the wicked flourish in their bodies, they perish in their souls."
(Martin Luther, Bondage of the Will, Page 202, Quadrangle Books, Dillenbrerger, 1961.)

"For patiently as he waited and closely observed the mental characteristics of men, he always meant to bring them ultimately under the yoke of his spiritual discipline."

(Ibid. Arthur Freer, Page 78.)

"I have seen the Eagle rise and soar with outstretched wing, until he seemed to touch the firmamental ceiling of Heaven, and bathed his plumage amid sunshine; it seemed as if his heart was set upon something beyond the sky, and his eye kindling to catch a vision of it; but in reality his heart and eye were open to the prey, and the quarry that lay below. So it is with Antichrist: he seems to aim at heaven only to enable him to possess more surely the earth."

(A Protestant minister of the Gospel cited in The Pope's Cabinet Unlocked. London. 1849, Pages 7 & 8.)



Title page of a Jesuit work by Daniello Bartoli, (1608-1685) shows an apotheoized Ignatius figure elevating the Jesuit symbol which illuminates the world with light from the Order. The four women represent Africe, Asia, Europe, and North/South America. (From: SPIRITUAL JOURNEYS Books Illustrating the First Two Centuries of Contemplation and Action of the Society of Jesus from the site: http://libraries.slu.edu/special/digital/spiritual-journeys/ignatius.html Copyright 2009 Pius XII Memorial Library, Saint Louis University.)

The purpose of Ignatian "spirituality" as codified in the Exercises, Constitutions, and Letter on Obedience is demonstrated by its outcome. Carnal cogitations, fleshly mental gymnastics, nor anything originating in the soul of man are able to produce a vibrant and living faith, or bring the soul into communion with the Living God. That which is born of the flesh is flesh. Guided mental self hypnosis for the purpose of rendering the mind and will pliable to every suggestion from a superior is never a substitute for sentient, Christ-illuminated reasoning in the soul about things physical and spiritual. "The psychological soundness of Loyola's method is found in his discovery that the best way to win a man to an ideal is to kindle his imagination. His own thought was imaginative to the verge of abnormality and the means which he took to awaken and artificially to stimulate this faculty in his followers were drastic to the extreme." (The Age of Reformation, Smith, 1920 Holt, Page 401.) Though a persevering persuasion of mind is often produced in Ignatian disciples by the practice of rote "spiritual" drills, all sparks of individual genius or great thought are destroyed by the process. Every vestige of independent thought or individual brilliance is to be submerged and drowned by superstitious mental genuflecting to false images of Christ, Mary, heaven, hell, and angels. A man self-forbidden to think on his own and be directly accountable for himself to God is a man spoiled, a ruined wreck of a man detached from his own existence, a soul removed from itself with no true life. The "scooping out of the will" turns the Jesuit into a spiritual zombie, marching forward with clenched teeth and dangling arms to his next assignment. A walking corpse, moved about by the mind of another, preaching freedom of the will but possessing none but that granted by another zombie. This is the quintessence of the mystery of iniquity; man indwelt by the unclean spirit, marching as one dead, stalking prey pointed out by his ruler. "I will regard as best for me whatever my superiors may decide to do with me, whether they entrust me with any office or with none. I promise this day, the 5th February, for my whole life never to demand anything for myself concerning my lodging, office or any other similar thing, but once for all I leave the guidance of my soul, and every care for my body in the complete submission of my judgment and will, to my father in God, the Rev. Father General." 1548. Peter Canisius of Nymwegen." This Jesuit "apostle" states that he has surrendered his will, not to "the Judge of all the earth" (Genesis 18:25) but to a man he is forbidden by Jesus Christ to call "father." Blind bigotry and a willful, zealous hypocrisy alone would provide apology for such a sinful submission to a mere sinner. This is the model of all cults; blind subservience to man in the place of God. "It is true that the actual freedom enjoyed by the average Jesuit was far greater in practice than in theory, for no society possessed greater elasticity in working. Except when the

credit of the Society was concerned, the individual Jesuit was treated with indulgence by his Superior. It was a special aim of Loyola's to give free scope to each man's natural abilities, so that every Jesuit possessed two of the strongest motives to labour, the development of his own intellectual powers along congenial lines, and the honour belonging to a renowned society working, with intensified sagacity, for religious ends." (Ibid. Freer. Page 85.) The innate talents of each Jesuit are given their appropriate sphere of action within the framework of the global ambitions of the Order. "Obedience was pressed to a point never before reached: the obedience of a slave to his master, or a dog to his human lord." (Ibid. Freer. Page 84.) This "obedience" ideally was to be rendered in that particular arena of gift or talent that each man possessed. Archers, artillerists, marksmen, sappers, miners, cooks, explosive experts, scouts, machinists, and drivers all have their place in an army and are best utilized in their specialty.

Jesuit Father Gury started his career as a soldier in the French revolution, and joined the Jesuits who had fled France during the suppression of the Order (1773-1814). Upon becoming a professed Jesuit under Paccanari, he became "distinguished by a severity and despotism, still more terrible than that of his master. He exacted from his novices a prompt, implicit, entire and unreserved obedience. At his command they would have precipitated themselves from the capital, or plunged into the Tiber, like the miserable slaves of former times, who at the word of the old man of the mountain, threw themselves headlong from the rocks, to shew how far they could carry their submission. Gury had recourse to the same means which were employed by Pleasures, plenteousness, eternal enjoyments, and that odious tyrant. universal empire, all were promised to the novices if they proved docile to the voice of their superior; and some of them have been known to mutilate themselves, to sacrifice themselves in a horrible manner, to perish without a moment's hesitation, for the sake of practising that profound and entire obedience which the Company incessantly recommends to its children...His will, even a single look from him, can set in motion a thousand bands armed with daggers, to assassinate princes and destroy empires." (Ex-Jesuit Arnauld. Ibid. Pages 76-

The Jesuit is to have no will but that of his General; the General has no will but that of Satan. The strongest recorded assertion of self-will in the Bible is that of Lucifer. Isaiah 14:12-15: "How art thou fallen from heaven, O Lucifer, son of the morning! *How* art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought

down to hell, to the sides of the pit." In this grasping at the Godhead, Lucifer lost all true freedom of the will, losing any capacity to do well, but insuring his own perpetual sinfulness. A will incapable of doing moral good in an eternal sense is a will incapacitated from producing any good altogether. The will of man actuated by the desires of the fleshly mind for spirituality can only produce "will worship." Any attempted "worship" of God through mere motions in the mind and flesh without variation must result in man worshipping himself, and hence, Satan. By following the serpent in the garden Adam and his posterity lost all ability and power to do well apart from a divine, infused, inspiring influence. The preaching of freedom and power to choose a false good and call true good evil brought death to mankind in the garden; conversely, since the fall, the preaching of man's sinfulness, depravity and inability of himself to please God brings life to God's chosen people, all the while enraging the reprobate.

Jeremiah 17:9 "The heart is deceitful above all things, and desperately wicked: who can know it?" Knowledge of one's own utter sinfulness, one's own inability to love truth and righteousness, and a deep conviction of alienation from God are always the precursors and attendants to a revelation of Christ. Reliance upon one's own efforts, abilities, prayers, and religious exercises is always a precursor to eternity in hell. Lucifer "weakens the nations" in Scripture by seeking to obliterate all natural and supernatural distinctions, ultimately creating a counterfeit kingdom of God where every soul believes it has a truly free will that is not subjected to the Creator but by its own desire. Universal equality, universal charity, universal salvation, and equal opportunity are promoted as "truths." These doctrines disable, cripple, and efface the truth of God from the mind of man: while promising man liberty, he is made the servant of his own innate, natural corruption. Power is preached by those that possess it not; promises of life are held forth to those whose hearts are already enflamed with the fire of the second death. Only God's work can and will produce God's righteousness. That righteousness is only communicated according to the will of God and the word of God. Paul was converted "when it pleased God," (Galatians 1:15) a time of God's choosing and not his own. The Scripture was given not when men predisposed themselves to receive its utterance, but only when men were "moved by the Holy Ghost." 2 Peter 1:21 "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." This verse specifically discounts the will of man as having any part in effectuating the divine revelation. The Bible is a book filled with prophecy, and the "testimony of Jesus is the spirit of prophecy." All power is given to Christ in heaven and earth. Those that possess the Spirit of Christ

confess his power to save, not their own power to save themselves. Every saint of God whose speech is recorded in either Testament bears witness to their own complete spiritual poverty unless endowed with the riches of Christ by the mercy and grace of God. They speak of themselves variously as a "worm," (Job 25:6 "How much less man, that is a worm? And the son of man, which is a worm?"), "ashes and dust," (Genesis 18:27 "And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes."), "an unclean thing," (Isaiah 64:6 "But we are all as an unclean thing."), "a beggar" inhabiting a "dunghill," (1 Samuel 2:8 "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill."), a "beast," (Psalm 73:22 "So foolish was I, and ignorant: I was as a beast before thee."), and "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Genesis 6:5.) In this light, it is reasonable and honest to conclude that Spiritual Exercises, using the imagination as a means to reach God, cannot but make a man two-fold more the child of hell than he was at their commencement. Faith in the God of the Bible demands a complete rejection of Jesuit spiritual teaching. Faith in Christ demands that Jesuitism and Catholicism be regarded as fraud of the highest and most dangerous sort. The leading of the Holy Ghost teaches total rejection of all fleshly activity as a means to know and worship God. John 4:24 "God is a Spirit: and they that worship him must worship *him* in spirit and in truth."

The Iesuit spiritual paradigm constructed by Ignatius and expanded upon by his followers (when viewed from the perspective of faith in the Bible and Christ) represents a hideous counterfeit of Christian obedience. "His idea was that of a direct return to the Sermon on the Mount, though with a very flexible mind he so adapted his teachings to the exigencies of the age that the simplicity of the dove was soon lost in the subtlety if not the wisdom of the serpent." (Ibid. Freer. Page 82.) It bears repetition that in the Ignatian system, man is put in the throne of God, and man (or some man) becomes the sovereign ruling over his own life and destiny (or that of others) without any Divine compulsion or inspiration. "In short, to be a thorough-bred Jesuit, a person must renounce his own will, reason, and conscience, and submit them to whom?-to Christ and God? No, for this might be done without any debasement-but to a fallible mortal. Yea, to an individual full of ambition, to a very servant of the Devil, to the General of the Society." (Ibid, Overbury, page 52.) "Their great design is to compel you to surrender at discretion." (Ibid. Grinfield. Plage "Another rule is peculiar to us. It is that which leaves us so long upon the road as it were, which keeps us in suspense for the greater part of our lives, exposed to be expelled if any serious fault on our part renders it necessary. Moreover, we must always be ready to accept an humble or elevated rank, a low or an honourable position, during our whole life, according to the pleasure of the General Superior." (The Life of St, Ignatius Loyola by Genelli, London. 1871. Page 47.) The Jesuit has surrendered his whole physical, moral, mental, and spiritual life to the will of another man; hence, he has no qualms about covertly or overtly directing the wills of others. He is a practitioner and believer in Communism. Or, is it that he merely claims to be a perfect Communist? "Nor can any reward be received in the interior of our houses, for personal merit. The most learned, the most noble, the most useful, or even the oldest. are not treated differently from the others. Perfect equality reigns amongst all the members; and he who after having been distinguished in the world, becomes distinguished in religion, is not raised above the lowest of his brethren, and does not obtain a shadow of preference over him." (Genelli, Ibid. Page 48.) Communalism is the ideal situation for maintaining strict control and watch over conquered men; keeping men in a state of uncertainty regarding their own standing and future tends to make their submission more complete. The lesson learned in their own practice is now being applied to the people of the world by the Order; unlimited submission to national governments furthered by uncertainty. Society and culture pressed into an order by managed chaos.

Jesuitism is a rude, backward imitation of the truth. This becomes very evident by close examination of all true Christian submission and obedience as exemplified in the life of Christ and his followers. It was Christ in his submission to the Heavenly Father that prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." Luke 22:42. Christ submits his will to the Father, but his will is still intact in every act of his submission. Christ, in example to men, submits himself to God, not man. There is no place where Christ gave himself to the will of anyone but the unseen God. John 2:23-25: "Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all *men*. And needed not that any should testify of man: for he knew what was in man." On the cross, his last words were, "Father, into thy hands I commend my spirit." Luke 23:46. From his youth up he was about his unseen Heavenly Father's business: "Wist ye not that I must be about my Father's business?" Luke 2:49. There is no place where Christ acknowledges any power or authority above him but that of the Father. Even in his trial and passion, he steadfastly affirms allegiance to the Heavenly Father and in even in his temporary physical subjection to sinners by the determinate counsel and foreknowledge of God, he maintains complete submission in his soul and speech to the Father that cannot be seen. John 19:11: "Jesus answered, Thou

couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." He maintains the sovereignty of the Father unto death, and every one of his followers who believed in him did the same. Therefore those that are "in Christ" ultimately are the purchased possession and bondservants of Christ. Though God has ordained some believing men to "bear rule in the church," the believer is ultimately and primarily accountable to Jesus Christ in both obedience and judgment, as the Lord Iesus Christ is Saviour, Lord, Judge, and the example. Godly submission to authority in the Scripture is always a sentient submission where the one submitting still retains his own judgment; his Christ enlightened judgment leading him in a "more excellent way." (1 Corinthians 12:31). Those led of the spirit are the sons of God. "Thy people shall be willing in the day of thy power," (Psalm 110:3) because they are his people chosen of him aforetime. The illuminating power of God through faith in his word creates man a new creature in Christ joined by the Spirit in an everlasting union that was neither initiated by man nor is maintained by man. Hereby God is glorified; boasting is excluded, free justification by faith through grace striking a death blow to the arm of the flesh. "No flesh should glory in his presence," so (1 Corinthians 1:29-31) "of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord." The Spiritual Exercises are done for the greater glory of man, magnify the arm of the flesh, making the Jesuit not "a stick in the hand of an old man," but a club in the paw of the beast. Jesuitism is an utter failure in all its outward professed objectives, but a smashing success in its true purpose; making a desert and wilderness of the word, preparing a highway for its god, that man of sin and son of perdition. Jesuits are "as graves which



Jesuit novices with their breviaries in a Jesuit graveyard.

(Photograph from an old Life Magazine.)

appear not, and the men that walk over them are not aware of them." (Luke 11:44) Their education is "based upon the position, that no man has the right to read or study the Bible, without the express consent of his Confessor; that, in the majority of cases, it is not only useless, but dangerous and injurious for the laity, to read the Word of GOD. Now it is the free use of the Bible which qualifies the people for the enjoyment of political and religious liberties. There is no country, in which the reading of the Bible has been prohibited, which has been able to maintain, for any length of time, a free Constitution. It is religious liberty which enables a nation to enjoy political liberty." (Ibid. Grinfield. Page 331.) "Without the continued vigorous assertion of the resolution by which it has been acquired, liberty has no security. Every type of government, if left to itself, tends to degenerate into some form of tyranny." (The People's Government, David Jayne Hill. Appleton. 1915. Page 37.) "Our civil and religious liberty, our strong individuality, our national greatness, have their roots in the Reformation of the 16th century, and if the religion of the priest is to supersede the religion taught by Christ we shall surely witness the decadence of all that makes our country great. The judgment of history is unmistakable on this point, no nation governed or guided by priests has ever prospered and none ever will; yet there is an ominous anathy in our day which fills me with dread." (The Claims of Rome by Samuel Smith, M.P. London, Elliot Stock, 1897, Page 7.) The decadence prophesied by this Member of Parliament has come, both to England and America. "...A generation has grown up which knows little, and cares less, for the tremendous struggles by which our forefathers purchased their freedom. Money-making and amusement divide the allegiance of most men; and Romish doctrine unperceived is stealing over the nation like an eclipse of the sun." (Ibid. Previous. Thus, "Touchdown Jesus" at Notre Dame was born. (http://en.wikipedia.org/wiki/University\_of\_Notre\_Dame)





Jesuits conversing in the midst of skulls and bones, one pointing the pathway to heaven. What sort of religious men embellish their art and chapels with skulls and bones? "This engraving represents an allegorical image of the concrete dangers that the Jesuits faced."

(From: SPIRITUAL JOURNEYS Books Illustrating the First Two Centuries of Contemplation and Action of the Society of Jesus from the site: http://libraries.slu.edu/special/digital/spiritual-journeys/ignatius.html
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## CHAPTER FIVE THE STRUCTURE OF JESUITISM

"The enterprizing and restless spirit of the Catholic Church, and particularly the Jesuits, is in some degree dangerous to every communion; such zeal of proselytism actuates that sect that its missionaries have penetrated into every nation of the globe; and in one sense there is a Popish plot perpetually carrying on against all states, Protestant, pagan, and Mahometen."

(Atheist David Hume in History, Charles II, 1678.)

"All history declares that the Order of the Jesuits is only in accordance with the corrupt papal system, and that they are ardent and active members of the Popish church; and in their joint practice opposed to the dictates of religion and good conscience, as well as hostile to the safety of sovereign princes, governments and states, holding and propagating doctrines of the most atrocious tendency, both in morals and politics..."

(Popery, The Inquisition, and The Jesuits-Historical Facts, Exposing Their Profligate and Dangerous Tenets, E. K. Pickering, 1851, London, page 347 quoting Jesuit Moral Theology.)

"The two rotten pillars on which corrupted Christianity exist are Tradition and Apostolical succession." (Douglas of Cavers, Popery and Infidelity, introduction)

"The commandments of the church are 1) observance of the feast days of the church; 2) the hearing of mass on Sundays and holy days of obligation; 3) the observance of the fasts and abstinence; 4) the obligation of Easter-communion-all outward formal acts, nothing inward and truly spiritual!" "We must keep in mind that Rome, when speaking of the foundation of the church, always concerns itself about the visible, external organization of the church, while to the Scriptures the all-important thing is the spiritual side and foundation of the church."

(Christian Symbolics by E. H. Klotsche, 1929. Lutheran Literary Board, Pages 85 & 93.)

"Since Peter had more zeal that the rest of the apostles, when he struck the servant of the high priest, it is for this reason among others, we may conceive, that the sovereign priesthood was committed to him by Christ; and, if the comparison be admissible, we may affirm that Ignatius was chosen to be general of our order because he would kill a Moor who blasphemed."

(The Jesuits, by A. Duff, Page 3, citing a Jesuit author.)

"If a man is under the influence of prejudice, you may reason with him as much as you please, you labor in vain. For him the clearest light is darkness; logic only serves to drive him more deeply into error."

(Jesuit Missionary Weninger in CATHOLICITY, PROTESTANTISM AND INFIDELITY, AN APPEAL TO CANDID AMERICANS.)

"The discipline which was to develop the youth into a Jesuit continued until the habits of life were fixed and hardened, not to be changed."

(Michelet in The North American Review, 1844)

"Make up your minds that whatever the superior commands is the command and will of God Himself. Just as in accepting a truth which the Catholic Church puts before you, you at once bring into play all the powers of mind and heart, so in carrying out any order

whatever of the superior, you should be swept on by a kind of blind passion to obey, without making even the slightest enquiry into the command. "

Ignatius



(Photograph of painting from wikipedia.)

"Clement XIII...announced that he would formally proclaim the abolition of the sons of Ignatius Loyola in a public consistory. That was the cause of his death. The Jesuits were on watch, and during the night preceding the day appointed for that solemn act of justice, the pontif was seized with extraordinary pains, and expired in terrible convulsions, early in the morning of February 2, 1769." "The "expression of Clement XIV, "He died in the night, when there was not the least expectation of death." He had supped; and as he was getting into bed about ten at night, he screamed out, vomited a large quantity of blood, and instantly expired." (Bower/Cox. Ibid. Pages 352, 353.)

"The members of the Society are dispersed through ever corner of the world, distinguished by as many nations and kingdoms as the earth has intersections; but this is a division arising by diversity of place, not of opinion-a difference of language, not of affection-a dissimilarity of countenance-not of morals...The Same design, the same manner of life, the same uniting vow, combines them. The pleasure of a single individual (the general) can cause the whole Society to turn and return, and determine the revolution of the numerous body, which is easily moved, but with difficulty shaken."

(Jesuit Gretser, cited by A. Duff, Page 10, 1852, Edinburgh, Johnstone and Hunter.)

"What must be the ingredients of that cup which changes all that participate of it into swine?" "The morality of the Jesuits is truly the devil's last and greatest masterpiece. We should suppose-man in this present world being the material for him to work upon-we should suppose, that with him "the force of nature could no further go."

(Overbury, Ibid, Pages 58, 86.)

Proverbs 4:16-17: "For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall. For they eat the bread of wickedness, and drink the wine of violence."

"Ever since the return of that Order from exile, Rome has been rapidly deteriorating in her ecclesiastical character, and now that the Jesuits have become her masters, she has lost nearly every vestige of primitive piety. She has sunk into a machine for the repression of Civil and religious liberty."

(The Jesuits, An Historical Sketch by E. W. Grinfield. Seelys. London. 1853. Introduction.)

"It is not strange that a reactionary movement should fail to develop forward movement; it would have been surprising indeed, if the opponents of the freedom of individual thought had contributed new lights for the illumination of their age."

(The Society of Jesus From Its Foundation to the Suppression of the Order in 1773. Richard Smith. Oxford. 1871. Page 63)

"Jesuitism is a region of secrecy and disguise, on which the sunlight falls not;- to tread softly; to whisper in the ear; to work mole-like underground; to glide to and fro, and in and out, like the serpent, through the windings of society, concealed behind whatever mask may best subserve their end; to move others, themselves an invisible legion..." (The Jesuits, Roper, 1848. Page 37.) "The papal church acted on the principle afterwards so fully carried out by the Jesuits, of directing what they could not suppress; and having nothing more to fear than spiritualism, whether mystical, Platonic, or chivalric, Rome, instead of opposing its current, cunningly turned it into channels where, instead of being destructive to the Papacy, it became of infinite advantage to it." (The Secret Societies of All Ages and Countries by Heckethorn. Vol. I. London, 1875. Page 156.) "With the Jesuits no peace, no patriotism, can any longer exist; they are men who will not endure such feelings. They live only for war. Loyola, on establishing them, presented to them a standard, and around that standard they have sworn to rally all the nations of the world. Peace is not for them; or if there be a peace, it must be the dreary tranquility of the dungeon, when the approach of night causes the wretched captive to sink under the weight of his chains, and when the overwhelming effect of a day of torture has terminated the despair of the victims of the Inquisition." (Ex-Jesuit Arnauld. Ibid. Page xii.)



Winston Churchill visiting the ruins of Coventry Cathedral in 1941 after the German Luftwaffe Blitz against the city, which from the 14th century onward was a center of militant resistance to Popish tyranny: "The revenge of the Jesuits hath never an end but with the death of their adversaries, and their reproach after their death." Coventry was a special

object of German aerial attack, a retribution for its people's support of the gospel of Jesus Christ hundreds of years earlier. The city was the place of death by burning for many Protestants during the reign of Bloody Mary Tudor, Catholic bigot, Pope worshipper, and traitor to her own people. (Photograph posted on the BBC website.)



Drawing: This illustration depicts a heretic dressed for burning alive at an auto de fe of the Inquisition in Spain. Incineration of heretics is deemed meritorious and regarded as

the most suitable means of dispatching rebels against the sovereignty of the Pope and Holy Mother Church. Fire bombings of whole cities where heresy was once nourished during World War Two replaced the small human barbeques of individuals or small groups of Christians with the advent of the airplane and the incendiary bomb. Large groups of people world wide have been burnt alive through aerial bombardment. Soldiers throughout the 20th Century were burned alive by flamethrowers, napalm, or firestorms which were the by-product of aerial bombing. The immolation of millions of men occurred, in the context of war, while the nations of the world fought one another in large part due to Jesuit manipulation of both sides. The illustration comes from POPERY IN POWER, or, THE SPIRIT OF THE VATCIAN by Joseph Turnley, Published in London in 1850.

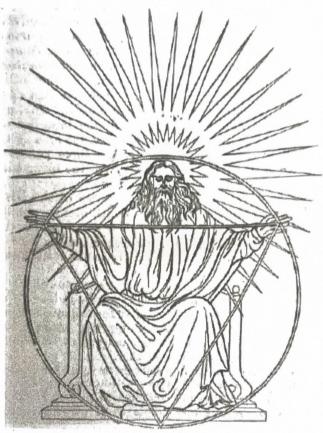


Fig. 140.—THE DIVINE TRIPLICITY, CONTAINED WITHIN THE UNITY.

From a German Engraving of the XVX cent.†

Previous Illustration: This purported representation of the Trinity incorporates the occult sunburst symbol adopted by the Jesuit Order, and the head and feet portions of the figure when traced out complete the occult Seal of Solomon or six pointed star inside the circle. Catholic art was filled with occult symbiotic messages when Ignatius arrived on the scene. The image on the following page reveals in a different manner many embedded symbols relating to the esoteric arts and practices of ancient secret societies and Satanism. This figure below features the Maltese Cross behind the main figure's head, bears the same sunburst patterns, and the figure holds one of the components of the Freemasonic symbol, the compass. Under the guise of representing the light, darkness was furthered through clandestine means.

Psalm 118:8: "It is better to trust in the LORD than to put confidence in man." The light of God's word makes it plain that the practical result of Ignatian spirituality and the Spiritual Exercises is to cause man to trust in man, keeping him under the curse. "The Reverend Father Jesuit Bellarmine was such a fanatical worshipper of the Pope, that we read in the "Historical Dictionary" by R.F. Jesuit Feller, that whilst dying, when the Pope entered his room, he exclaimed: "Lord, trouble not thyself that thou shouldest enter under my roof; wherefore neither thought I myself worthy to come to thee: but say in a word, and thy servant shall be healed." (Americans Warned of Jesuitism, Jean Claudius Pitrat, Page 114.) Bellarmine was not healed. Jeremiah 17:5: "Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD."



Fig. \$40,—THE TRIFITY IF ONE SINGLE GOD, BOLDING THE BALLEGES AND THE COMPANIES.

From an Italian Miniature of the ZIII cont.\*

Jesuitism teaches men that it is permissible to do the "work of God" by deception. "We may swear in a light matter not intending to hold our oath, if our reasons for swearing are valuable." (Americans Warned of Jesuitism, Jean Claudius Pitrat, Page 90, citing "Compendium l'usuage des Seminaires, par L'abbe Moullet. Edward Hinks, Pub, Boston, 1855.) Jeremiah 48:10: "Cursed be he that doeth the work of the LORD deceitfully."

Jesuitism teaches that adultery is not a sin. "If one entertains criminal relations with a married woman, not because she is married, but because she is handsome-as he abstracts the circumstance of marriage, the relations do not constitute the sin of adultery." (Ibid, Pitrat, page 120, citing R. F. Moullet, from his Compendium for use of the Ecclesiastical Seminaries.) Exodus 20:14 "Thou shalt not commit adultery." Exodus 20:17 "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife."

Jesuitism teaches man to be a deceiver and a liar. "If you believe invincibly that you are ordered to lie, lie." Americans Warned of Jesuitism, Jean Claudius Pitrat, Page 94, citing R.F. Jesuit Casnedy-Theological Judgment-p. 278. Edward Hinks, Publisher, Boston, 1855.) Revelation 21:8: "Liars shall have their part in the lake which burneth with fire and brimstone." Malachi 1:14: "But cursed *be* the deceiver."

Jesuitism teaches that theft is lawful. "It is lawful to steal in necessity." (Ibid, Pitrat, Page 98, Citing Jesuit Lessisus) Deuteronomy 5:19 "Neither shalt thou steal." Ephesians 4:28 "Let him that stole steal no more."

Jesuitism teaches man to refuse to glorify God, and dishonors the name of Jesus. Malachi 2:2: "If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart."

Jesuitism teaches men to be an idolaters. "In Malabar and China, the Jesuits allowed the converts to worship the images of idols, provided they would secretly carry the crucifix." (Americans Warned of Jesuitism, Jean Claudius Pitrat, Page 83, Edward Hinks, Pub, Boston, 1855.) Deuteronomy 27:15 "Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen." Father Matteo Ricci (1552-1610), famous Jesuit missionary to China, "Determined to regard the cults of ancestor worship and the veneration of Kung-tse (Confucius), as explicitly permissible," and "in his first pamphlet issued in Chinese, "The True Teaching About God," by which he sought to gain converts to Christianity, he had remained completely silent about the crucifixion of the Saviour, something which was both an offense and foolishness to the Chinese." (Ibid. Boehmer. Pages 156-157.) "He had the boldness to assert: "For the last four thousand years it has been possible for the people of China to be saved: for he who lives according to the commandments of that primitive religion to him God does not refuse, according to the teaching of the theologians, that especial help or grace which enables man to attain eternal salvation." (Ibid. Boehmer, Pages 154-155.) His work as a Jesuit evangelist as led by the spirit of Ignatius taught him to hide the candle under the bushel, covering up the glory of the resurrection of Christ from the Chinese people. He did this after he "observed that the Chinese, who were responsive to his teachings, showed a willingness to give up everything that appeared idolatrous to him except the worship of Kung-tse (Confucius) and the worship of their ancestors." (Ibid. Boehmer. Pg. 155.) The Templar model of accommodation with pagan rites, rituals, and religion has been followed by the sons of Loyola in conformity with constantly changing complexion of Roman Catholic idolatry, which compounds the various hues and shades under its banner.



Jesuit Ricci as depicted on a stamp from Taiwan. (Ibid. Previous, Stamps.)

Jesuitism teaches a man to set light by his father and mother. "In the name of Christ crucified, I swear to burst the bonds that unite me to father, mother, brothers, sisters, relations, friends." (Jesuit Initiation Oath as given on Page 299, Hecekthorn, vol. II, Ibid.) "If fathers and mothers refuse money to their children, they may steal from them." (Jbid. Pitrat, Page 100, citing R.F. Jesuit Longuet- question 4, p2.) Deuteronomy 27:16: "Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen."

The Society of Jesus demands the surrender of all distinctions of person and all personal and inherited property of those who would be members. Deuteronomy 27:17: "Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen."

Jesuitism leads the spiritually blind out of the way instead of leading them in the way. Deuteronomy 27:18: "Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen."

Jesuitism perverts judgment both the secular and the spiritual through probablism and casuistry. "A judge, having been bribed to pass an unjust sentence, is not obliged to make restitution." (Americans Warned of Jesuitism, Pitrat, Page 95) Deuteronomy 27:19: "Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen."

Jesuitism teaches men that secret assassination is acceptable. "Question: If someone seeks to ruin my reputation by calumny, am I allowed to kill him directly? Answer: Certainly; you may fitly kill him, still not publicly, to avoid scandal." (Ibid, Pitrat, Page 105) Deuteronomy 27:24: "Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen."

Jesuitism teaches that paid assassination is godly when done for right reasons. "In all cases, when any man has the right to kill another, he may, if he feels moved, to authorize a neighbor to do it in his stead." (Jesuiut Busenbaum, cited

in Americans Warned of Jesuitism, page 107, Pitrat.) Deuteronomy 27:25: "Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen."

Jesuitism teaches that murder is lawful for all reasons. "A man is allowed to kill a false accuser, the witnesses produced by him, and the judge himself." (R.F. Francis Amicus, cited by Pitrat, page 108, Ibid.) "A priest who commits adultery is not criminal in killing the husband who assails him." (R.F. Jesuit Henriquez, Moral Theology, cited by Pitrat, Page 108, Ibid.) "Regularly, we may kill a man who steals from us a crown piece." (Jesuit Escobar, cited by Pitrat, Page 104 Ibid.) Exodus 20:13: "Thou shalt not kill." Matthew 19:18: "Jesus said, Thou shalt do no murder."

Jesuitism teaches that the lust of the eye is not sin. "The obligation of hearing mass is fulfilled, even while beholding women with concupiscence." (Pitrat, citing Jesuit Escobar in Moral Theology, Page 86, Ibid.) "I have been taught by the Blessed Mary...that in looking upon a woman with unchaste desires, we fulfill the obligation of hearing mass, even if we had not intended to fulfill it." Gesuit Massarrennas, cited by Pitrat, Page 87, Ibid.) 1 Thessalonians 4:4-5: "That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God." Jesuit authors teach that the use of prostitutes by a priest is lawful. "A man of a religious order therefore, who put off his habit for this assigned space of time(one hour), does not incur the penalty of excommunication, although he lay it aside, not only for a sinful purpose, as to commit fornication, or to thieve, but even that he may enter unknown into a brothel." (Jesuit Anthony Escobar, Page 159, Principles of Jesuitism. Ibid.) Since the spiritual children and grand-children of Ignatius believed, taught, and obviously practiced such things, it is reasonable to conclude that the progenitor believed the same. One of Ignatius's "holy men" stated that rape is neither a crime nor a sin. "Rape is not a circumstance grave enough so that we shall aver it when we confess; we suppose that a girl has assented to it." (R.F. Jesuit Facundez, cited by Pitrat, Page 119, Ibid.) The story of Loyola's visit to a group of nuns and its outcome ought to be viewed through the glass of later Jesuit moral theology, rather than as an isolated instance in the life of "a saint." To believe that Ignatius went about reforming the morals of disreputable women, while his followers have justified every violation of common decency in human sexuality is incongruous with the morality his life teachings have produced in his disciples and their converts.

The tree of Jesuitism produced many fruits; some homegrown, and others grafted in. The method of accommodating themselves to the predilections of the wicked in exchange for power and filthy lucre in and out of the confessional booth garnered the Order many "royal" and not so royal adherents. In an indicative aside, one of the most famous, royal converts to



Queen Christina of Sweden, daughter of Lutheran King Gustavus Adolphus was a Jesuit convert to the Roman Catholic Communion who was known to wear "a queer mixture of men's and women's clothes," and took a female lover on her way to Rome. Image-Wikipedia.

Catholicism was proselytized by "two young Italian noblemen" "that were Jesuits in disguise." (CHRISTINA OF SWEDEN, A PYSCHOLOGICAL BIOGRAPHY, by Margaret Goldsmith, 1935. Doubleday, Doran, & Co.) (She was the daughter of Swedish Protestant hero Gustavus Adolphus Vasa, who stopped the Catholic military advances in Germany during the Thirty Years War.) She abdicated the throne of Sweden to become a Catholic. Subsequent to her conversion, she journeyed to Rome. "She left Munster in a curiously reckless mood. Mr. Francis Gribble discreetly explains an adventure she had on the journey from there to Antwerp by saying that "she kept up her masculine character by pretending to make love to a girl whom she met on the road," but a contemporary is probably more correct when he writes that "she fell in love with a Jewess she picked up somewhere on the journey, who she publicly let ride in her carriage and with whom she occasionally slept on the journey." (Ibid. Previous. Goldsmith. Pgs. 167-168.) Her conversion to Catholicism was no moral impediment to habitually dressing in a man's clothing, or taking female lovers, which habit she developed in her late teen age years.

Ignatius "...decided to throw off his ignorance as far as possible, by going through a course of study. He began his self-imposed task at Barcelona, but found it hard to keep his mind on his books, (my italics) though he had the assistance of a tutor provided for him at the expense of a wealthy lady. She provided him also with a decent suit of clothes to wear, but the shoes he found altogether too luxurious. He could not throw them away without being found out and offending the giver, be he got out of the difficulty by cutting off the soles! With his studies he continued his penitential mortifications, and one good woman afterwards averred that one night, while looking into his room through a chink, she saw the future saint while at prayer surrounded with a dazzling splendor, and lifted two feet high in the air, where he stood on nothing! Outside the town of Barcelona was a Dominican Nunnery, called the Convent of Angels. The ladies inside its walls were by no means saints or angels. Indeed, they earned for themselves a very bad name in the town, for young men of very bad repute were welcome and frequent guests at the Convent, and scandal was the very natural result. The Jesuit Bonhours says that the Nuns "were perfect courtesans." People tell us that such things could not possibly happen in a convent, but Jesuit writers record the facts, and there is, in this case, no reason to doubt the truth of their statements. Ignatius gave the wicked nuns some wholesome advice, with the result that they reformed their manners from that time forth." (The Jesuits in Great Britain. Walsh. Pages 281-282.) (Let the reader draw his own conclusions of what actually transpired between the Dominican Nuns and Loyola, but keep in mind that Pope Paul III, who issued the Bull in 1540 establishing the Society of Jesus, in 1537 "granted a bull for publicly licensing brothels, and gave an indulgence for the commission of lewdness, provided the man paid a certain fee, and the woman a yearly sum for her license, and entered her name in the public register" (Gavin's Protestant, Volume II, Pages 27, 28.). No record of Loyola's protest against the Papal indulgence of whores and whoremongers has been recorded by Jesuit writers. What we find is, "The greatest of all evils in Rome was prostitution. As a summary ending of this terrible evil could not be expected, he (Ignatius) was content, at first, with the abolition of its worst outgrowths: the custom of the married women wearing maiden's attire, and the training of young girls for this "trade" by their parents." (Ibid. Boehmer. Page 71.) It never occurred to Ignatius that the prostitution and gross immorality in Rome, the source and center of his religion, was the natural result of that religion. (Pope Paul III, Carafffa, member of the "reforming" Theatines, was the reigning Pontiff at the commencement of the "reforming" Council of Trent in 1545. He was the Pope who sent Jesuits Salmeron and Laynez to the Council as his personal representatives.) Whether there was "moral" reform amongst the nuns in the

"Convent of Angels" or not, most certainly Ignatius taught those nuns the methods of discretion in their affairs for which his followers are famous. There is no evidence that Ignatius copulated with these nuns, nor is there a shred of evidence available that he was personally immoral in his sexual behavior once his religious life commenced. But then, "Jesuitism has work for virtue and work for vice, but the hand at the centre will bend the work of both to the purposes of the great conspiracy." (Ibid. Neatby. Page 74.)

Ephesians 5:5 "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." The Jesuit moral theologians instruct that a man is only "drunk" when he is so intoxicated that he cannot tell the difference between a cart and a man, and that sins committed while drunk are not sins. "The sins of blasphemy, perjury, and unfaithfulness, committed in a state of drunkenness, either are or are not imputed unto sin. I think it sufficient to follow the former opinion which is probable...to utter such things in the time of drunkenness, is not sin, but the effect of sin." (Jesuit Anthony Escobar, Page 159-160, Principles of Jesuitism. Ibid.) 1 Corinthians 6:10 "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Jesuitism justifies divination, magic and astrology. "Astrologers and soothsayers are either bound, or they are not, to restore the reward of divination; if the event does not come to pass. I own that the former opinion does not please me; because when the astrologer or diviner has exerted all the diligence in the diabolical art which is essential to his purpose, he has fulfilled his duty, whatever may be the results." (Jesuit Anthony Escobar, quoted by Overbury, Page 74, Ibid.) Deuteronomy 18:10-11:"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." 2 Peter 2:16,17: "Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet." "They (the Jesuit missionaries in China) were very willing, in 1645, to assume the direction of the Mathematical Tribunal at Peking,-in other words, to serve the Emperor as his official astrologers." (Ibid. Boehmer. Page 158.)

Jesuitism teaches men to diminish and add to the word of God, substituting for the commandments of God the doctrines of men. "An opinion is probable when it is taught by a single doctor and we may follow it." (Ibid, Pitrat, Page 92, citing R.R. Jesuit Peter Nicole.) Deuteronomy 27:26: "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen." Proverbs 30:5,6:"Every word of God is pure: he is a shield unto

them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

"The very object of Jesuit morality is to teach men how to love and commit sin with impunity," (Ibid, Duff, Page 12.) but in modern times this has not been stated in bare form for public consumption. In what is called the "post-Christian Era," fostered and promoted by international Jesuitism, the morality and principles of the Order are communicated to the masses through the means of the "popular culture" as portraved in the music and movies promoted by Catholic controlled multimedia corporations. Paganism, adultery, murder, suicide, drug addiction, drunkenness, sodomy, and general idolatry towards the things of this world are held up as legitimate "lifestyles." The caveat is always that the habitual practitioners of these sins are all still "good" people if they remain in the Catholic Church, or have some sort of nebulous "faith," not in Christ, but the Catholic Church, its Pope and priests. "The conscience is seared by the practice of absolution; and the mind becomes reconciled to the strangest of all phenomenon, theoretic piety and practical vice reconciled in bonds almost indissoluble." (Pinkerton's Geography, cited by Pickering, Page 52, ibid.) Catholic churches are featured in hundreds of Hollywood productions, with sinning priests, sinning parishioners, and sinning Popes shown in raw flesh practicing every crime imaginable. Priests are shown fornicating with men and women, murdering, lying, stealing, and leading rotten depraved lives; but they are depicted as still effectual in their office and in the saying of the Mass. Faith is represented as faith in the sacraments and in the Roman Catholic Church. Losing faith means losing faith in the saints, the priests, and in the sacraments as defined in official church dogma; and finding faith is returning to the Catholic Communion. A bleeding stone idol of Mary, a prayer to a saint, or some words of wisdom from a kindly priest are represented as the means whereby a soul is returned to Romanism, which is put in the place of God.

The morally depraved, ethically bankrupt state of society is the result of a gradual but continuous spiral downward that through time has increased in power and speed. The literature, music, art, and cinema of a people defines and uncovers the moral tone of any generation. Defilement, carnal pleasures, and crimes have been glorified in every generation from cave wall drawings to tile frescoes and ultimately the theatre. With the inception of the moving picture and the advent of Hollywood a means was developed whereby a generation of image oriented, semi-literate hero worshippers could be brought forth that would blindly believe and follow their leaders without any serious questioning. Those amongst them who would question or resist were subverted by organized, Jesuit controlled leader heroes. They succeeded in

their efforts to diffuse and mislead the doubters and resistors through mass conditioning and unwitting subservience. The model of the Jesuit Order was replicated in the populations of the Western World what were manipulated into revolutions, world wars, miscegenation, and cultural suicide in the name of progress, reform and religion. The will of the nations was supplanted by the will of the Order, which was itself with what the Bible calls "the will of the flesh," (John 1:13) flesh which is and only ever can be in the bondage of sin.

Each generation in the 1900's spiraled deeper into open sin, breaking the barriers their predecessors had left standing. The defining, observable order in this decline is page marked by successive mass movements, that while haled as progress, all represented a rejection of the word of God. First came the great "crusade" for the immediate "abolition" of slavery (as opposed to gradual emancipation) in the United States: slavery was declared to be a sin, despite the Biblical provisions for the regulation of the institution in both the Old and New Testaments. Following the end of the American Civil War, the "Temperance Movement" went into operation: it was the Prohibitionist movement, sanctioning the unlawful destruction of saloon owner's property by the likes of Carrie A. Nation and her hatchet. (Like the Popes, she had changed her name for political purposes to Carry A. Nation.) Spurred by the death in youth of her drunken husband, Carrie blamed booze and not the man for sin.

The Prohibitionist position demanded a reworking of Bible verses and doctrines, proclaiming any use of alcohol whatsoever to be sin, whereas the Bible forbids drunkenness, which is well defined in Scripture, and does not forbid the use of fermented beverages in "moderation." The Prohibitionist movement led directly to two things: the 18th Amendment to the Constitution, and the rise of organized crime on a huge scale as a reaction to the Amendment. Organized crime created a need for expanded state and federal police agencies to control, but not eradicate it. Concurrently, the organized women's groups that had worked hard for Prohibition promoted



the rise of the "women's suffrage movement," which placed women as the equals of men in society and undid the plain Bible teaching of female Prohibitionistism set the stage for the "Roaring subordination to men. Twenties" followed up by "The Great Depression" of the 30's which gave way to the War Era, the time of big band swing music, glorification of the "high life," a surge in cigarette use, and wide scale adultery in the midst of global warfare. The stage was set for the advent of rock and roll. Chubby Checker introduced "The Twist." "The Twist was a guided missile launched from the ghetto into the heart of suburbia. The Twist succeeded, as politics, religion and law could never do, in writing in the heart and soul what the Supreme Court could only write on the books." (Black Activist Eldridge Cleaver.) Eldridge Cleaver understood what the white, teenage suburbanites did not understand: popular culture and fashion were a powerful means of race and class warfare. Those things that would be rejected out of hand and at once if presented plainly could be introduced by a gradualism that appealed to youth; primitive, non-European, non-Christian behaviors could be inculcated through music and entertainment. The Catholic controlled press orchestrated every step downward, providing magazines and newspapers filled with all the "news" to the public. Elvis Presley gave way to the Beatles, and in Jesuit San Francisco there came what was called the "Summer of Love." It was the summer of sin: fornication, drunkenness, occultism, and sodomy. The connection of these historic events becomes plain when one understands that the removal of one landmark leads to the removal of another. One sin unchecked will lead to more sins, and these "movements" were national sins.

Each succeeding American generation became more intensely pleasure oriented and sensual; living to gratify fleshly appetites with less and less shame, trapped inside a communication network (popularly called "The Matrix," demonstrating the matriarchal obsession of Romanism) that consistently justifies evil and glorifies the things the Bible condemns as sin. All personal sacrifice was redirected from the God of The Bible to the gods of state and mammon. Blind obedience to government was a shadow of the Jesuit blind obedience to his General. Dying for one's country was presented as virtuous, but the true patriot who would question the motives for wars, taxes, and abrogation of the foundational laws of his nation became vilified and the butt of crude humor accompanied with false depictions on screen and in lyrics. Ignatius said, "The famous simplicity of Blind Obedience no longer exists when we begin inwardly to question whether it is rightly or wrongly that we are given a command." He said a Jesuit ought to have "a will inclined only to obey, without examining anything, without seeing anything, to perform all that the Superior has told you to do." The multitude of Germans, Americans, English, French, Italians, and Russians who fought in World War Two gave their allegiance to Hitler, Roosevelt, Churchill, De Gaulle, Mussolini, and Stalin "without examining anything." They went to battle and death with a blind obedience, with a blind faith in their appointed national leaders, trusting them as though they were infallible gods.

Questioning, thinking patriots were murdered in the tens of millions by Jesuit puppet masters operating under the cover of "world war," "ethnic cleansing," "famines," "social order," and "domestic safety" in the 20th Those that lived out their lives in obedience to the gods of government and greed were given new gods to worship; overgrown boys with bats and gloves, pole jumpers, sprinters, pilots, clarinet players, drummers, farce players, lechers, dancing girls, degenerate authors and painters, and faux "statesmen." The media heroes, movies stars, icons, "rock gods," politicians, and all men of public prominence were then, and now, are shown to be in "do habitual gross sin. but they evil that good may Men of true honor and integrity found less and less place in the public arena, living out honest lives of obscurity as their fellow countrymen loved a lie more than the truth. In the name of entertainment, investigation, or reporting, the carnal minds of sinners are now stirred to wicked imaginations that lead to imitation of the acts of their heroes. This has its antecedent in Catholic priestcraft where pre-pubescent and budding pubescent girls and boys were rigorously questioned in the confessional by a perverted priest on sexual acts of which they were still ignorant, awaking and stirring the sexuality of these young people, who were then used by the priest for his own gratification. "Copycat" killers, fornicators, liars, thieves, and purported Protestant, soul winning religionists are all guilty of idolatry, fashioning their lives upon a lie instead of the truth., unconsciously manipulated to believe that they are "good people" while they live in habitual, unbridled, impenitent sin. Being under the law and far from grace, they live "for the hell of it."

This modern world jungle inhabited by barbarian, non-Christian pagan self deceived liars reflects the black light of Jesuitism, with all its incidentals in place. "They have been precipitated down a declivity into a depth of moral defilement and degradation, from which it was impossible for them to recover themselves." (Ibid, Overbury, Page 55.) Sin is taught to be permissible if the sinner can in any way anticipate some perceived good to flow from it, whether it is greater wealth, notoriety and fame, sensual pleasure, or religious advancement. "Ecclesiastical persons gain a great footing in the favor of princes and noblemen, by winking at their vices, and putting a favorable construction on whatever they do amiss, experience convinces." (Secret Instructions of the Jesuits, cited by Overbury,

Page 97, Ibid.) Toleration and encouragement of sin is represented as conducive to progress.

"THE IESUIT'S OBJECTIVE. There is plenty of evidence here to conclude that their primary concern was not to make men better and convert them, but to gain such a hold on them they would submit to their direction permanently. They reached this goal through their practices in the confessional. The most dissolute and pronounced, artful and clever worldings, who had never given as much as a thought to beginning a new life, willingly allowed the fathers to direct them "spiritually," because they knew very well that they did not have to give up any of their evil habits or even have to avoid the much spoken of "next opportunity to sin." Just that easy and agreeable the good fathers had made religion for the worldings in particular! Thus wrote Father Le Moyne in a book which he wrote in 1652!" (Ibid. Boehmer. Page 133) "Unhappily, as will only too fully appear ere long, even the virtues of Jesuits, lack, strictly speaking, all ethical value. The ethical motive is wanting. The ulterior motive is everything." (Ibid. Neatby, Page 54.)

The Jesuit Constitution specifically states that it requires "no obligation to commit sin, venial or mortal, unless the superior command them in the name of the Lord Jesus Christ, or in virtue of holy obedience, which shall be done in those cases or persons, wherein it shall be judged that it will greatly conduce to the particular good of each, or to the general advantage; and, in stead of the fear of offence, let the love and desire of all perfection increase, that the greater glory and praise of Christ our Creator and Lord may increase." (Overbury, Ibid, Page 51-52, citing Jesuit Constitution, Chapter v. the sixth part.) Thus men have been taught that the direct commandments of Jesus Christ may be violated wantonly any time a sinner perceives that something he feels or believes to be good will come from his sin. The judgment of God regarding good and evil is cast aside for the judgment of man. Sin is represented as being able to produce "a particular good" and "general advantage" not detrimental to a "desire" for "all perfection." Sin in Jesuit terms is never made to be "exceeding sinful" but instead becomes a mere tool used to achieve a desired end that is deemed righteous. In the light of Lucifer evil becomes good, bitter turns to sweet. blasphemy becomes benediction, and error becomes truth. The sinner becomes his own saviour, holding the "truth in unrighteousness," his "damnation is just," while he does evil that good may come. Therefore, the superintending spirit of the Society of Jesus can only be that of Satan, enervating, moving and manifesting himself in his people for his own ends. "That we may be entirely of the same mind with the Church; if she have defined anything to be black which may appear to our minds to be white, we ought to believe it to be as she has pronounced it." (Ignatius in the Spiritual Exercises.)

"The Church," meaning the Papacy, is the final authority for Ignatius. The Society he founded has become the embodiment of that Church; therefore they make themselves sole arbiters of truth and error, and this apart from any right reference or use of the Bible. "The way of the wicked is as darkness, they know not at what they stumble." Proverbs 4:19. "One goal, once course, one spirit, one tactic,-these are the marks of Jesuitism. It is far greater than the sum of the men who have composed it. In the case of every other society, the society seems to be simply a speculative generalization, while its members are the living personal units. This is reversed in Jesuitism. The individuals seem simply speculative particularizations, while the Society is a living, personal unit. And it lives as a personal power that does not change with the changes of succeeding ages; that moulds every age, and is moulded by none." (Ibid. Neatby. Pages 173-174.)



"The Religion that is Scougring Heresy in the Chapel of St. Ignatius (to the right of his tomb). From the book of P. Pecchiai (Plate XXVI) - "The Religion that afflict Heresy." Group of statues in cornu Epistolae altar of St. Ignatius. Pierre Le Gros the Younger (1666-1719)." The little boy (putto) at the bottom left is tearing pages from a Bible. (Image and caption from: http://www.chiesadelgesu.org/html/img\_0076\_it.html)

Next Page Illustration: Ignatius is portrayed at St. Peter's Basilica at Rome trampling a woman with a book in her hand. The book he holds has inscribed in Latin on its open pages "FOR THE GREATER GLORY OF GOD," and "CONSTITUIONS OF THE SOCIETY OF JESUS." The shell figure behind the head of Ignatius gives the appearance of a sunburst or halo. The woman Ignatius is treading upon has a serpent coiled about her mid-section, of which the head is visible, and holds a book in her hand, which must represent the Bible. Coupled with other Jesuit symbolic images and statements, this image represents Ignatius and his Society defeating the religion of God based upon the Bible, which they call "heresy."





This illustration from a Jesuit work bears the caption, "Give him a place to fix his foot, and he shall move the earth." "A muscular putto (perhaps suggesting the robust youths who attended Jesuit schools) poised on a cloud, manipulating screws and gears to elevate the earth, which hangs like a watch or pendant from a cable." "In one vision, mechanics, baroque ornamentation, apostolic zeal, and the world scope of the Society combine to create an arresting image of purposeful change." (From: SPIRITUAL JOURNEYS Books Illustrating the First Two Centuries of Contemplation and Action of the Society of Jesus from the site: http://libraries.slu.edu/special/digital/spiritual-journeys/ignatius.html Copyright 2009 Pius XII Memorial Library, Saint Louis University.)

## CHAPTER SIX IESUIT BLASPHEMY AND INSANITY

"...For in the devil himself some natural good qualities are to be found."

(Icsuit George Gobat, 1700, Page 164, Ibid, Principles of Jesuitism)

"...Francis Xavier always wrote his letters to Ignatius on bended knee."

(Freer, Ibid, Page 77.)



A commemorative stamp, marking the 400th anniversary of Xavier's death. (Previous. Ibid. Stamps)

"At the Hospital of the Incurables, there was a leper, or a man covered from head to foot with loathsome sores that resembled leprosy. Calling one of the Fathers, he said, "Be good enough to scratch my back." The Father diligently applied himself to this task, but while engaged on it began to fear, in a paroxysm of horror and nausea, lest he might contract the contagious disease. However, more anxious to break himself and to stifle the rebellion of nature than to take precautions against future contingencies, he scraped together the pus with his fingers, and, putting them to his mouth, licked and sucked them." That Father, so called by anticipation, was Francis Xavier."

(The Origin of the Jesuits. Broderick, S.J. Citing Rodriguez, Pages 54-55.)

"In their celebration of the Mass of Canonization of Loyola, the Jesuits apply to their Founder, the words of our Lord.-I am come to send fire on the Earth, and what will I, if it be already kindled? Luke xiii.49-In the Annales, Vol. II, p. 372, is an Engraving, representing Ignatius sending down fireballs from Heaven."

(Grinfield, Ibid, Pages 463-464.)

"Madness is in their heart while they live, and after that they go to the dead."

Ecclesiastes 9:3

"The Society of Jesus is not of human invention, but is proceeded from him whose name it bears. For Jesus himself describes that rule of life which the Society follows, first by his example, and afterwards by his words. The society extended over the whole world, fulfills the prophecy of Malachi. 'From the rising of the sun to the going down of the same, my name shall be great among the gentiles; and in every place shall incense be offered unto my name, and a pure offering, Malachi 1."

(Jesuit Imago in "First Ages of the Society," cited by Overbury, Ibid. Pages 83, 85.)

"The Christian religion is evidently credible, but not evidently true. It is evidently credible; for it is evident that whosoever embraces it is prudent. It is not evidently true; for it either teaches obscurely, of the things which it teaches are obscure; and they affirm that the Christian religion is evidently true, are obliged to confess that it is evidently false. Infer from hence:-1. That it is not evident that there is any true religion in the world. 2. That it is not evident that of all religions existing upon the earth, the Christian religion is most true. 3. That it is not evident that the predictions of the prophets were given by inspiration of God. 4. That is not evident that the miracles were real, which are recorded to have been wrought by Christ. Neither is an avowed belief in Jesus Christ, in the Trinity, in the Articles of Faith, and in the Decalogue, necessary to Christians. The only explicit belief which was necessary to the former (the Jews), and is necessary to the latter (Christians), is-1. Of a God. 2. Of a rewarding God."

(The Jesuits of Caen, Position viii, Page 71-72, Overbury, Ibid.)

"Those in the colleges should greatly venerate their rector as one who holds the place of Christ our Lord, leaving him to the free disposition of themselves and their consciences with unfeigned obedience."

Jesuit Constitutions, Chapter x.)

"Do what your conscience tells you to be good and commanded; if through invincible error you believe lying and blasphemy to be commanded by God, blaspheme. Omit to do what your conscience tells you is forbidden; omit the worship of God, if you invincibly believe it to be prohibited by God. There is an implied law...which is this: Obey an invincibly erroneous dictate of conscience. As often as you believe invincibly that a lie is commanded, lie."

Jesuit Charles Anthony Casnedi in Crisis Theologica, Ulyssepone, 1711. Principles of Jesuitism, 1839, Rivington, Page 146.)

"As the Word was able to assume a nature which was irrational and incapable of all knowledge, so might he also have taken a reasonable nature, destitute of all knowledge." "The Word was able to assume the stupidity of an ass's nature; and therefore, also, he might have assumed the imperfection of human nature." "It is not more repugnant to suppose the Word to err and lie materially through the nature which he assumed, than in the same assumed nature to suffer and die: therefore, if he was able to suffer and to die in his assumed nature, he could in the same nature have erred and have lied materially." (Jesuit Francis Amicus in Cursus Theologici, Tomus vs. Duaci, Principles of Jesuitism 1640, page 144, Ibid.)

"God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Romans 3:4

- "...Madness has not in itself any moral, or formal, or radical, or material, or objective opposition to the intellectual nature: therefore, there is no reason why it could not have existed in the nature which was assumed by The Word."
- "...Therefore, there is no reason for conceiving it repugnant (to suppose) that the Word assumed an insane nature, or to admit that madness was in the nature which he had already assumed."

Jesuit Francis Amicus in Cursus Theologici, Tomus vs. Duaci, 1640. Principles of Jesuitism 1839, page 145, Ibid.)

## "The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness."

Ecclesiastes 10:13

"A sin, however grossly repugnant it may be to reason, committed by a man who is invincibly ignorant, or who does not reflect that there is a God, or that God is offended by his sins, is not a mortal sin."

(Jesuit James Platel, 1678. Ibid. Principles of Jesuitism, Page 133.)

## "A double minded man is unstable in all his ways."

James 1:8

"A man of a religious order, who for a short time lays aside his habit for a sinful purpose, is free from heinous sin, and does not incur the penalty of excommunication... (Lib. Iii. Sect. 2. Probl. 44. n. 212.)"

(Jesuit Anthony Escobar, Principles of Jesuitism, 1839, Rivington. Page 159.)

"The official ideology abounds with contradictions even when there is no practical reason for them."

(1984. Orwell. Page 217.)

"The confounding of moral distinctions is the guiltiest and most perilous form of immorality, and the Jesuits have carried it to a development from which the lowest idolater or the most cynical skeptic of the old heathen world would have shrunk appalled."

(W. Blair Neatby. The Programme of the Jesuits. Page 126.)

"Pale, emaciated, his eyes glaring with terrific fire, walking with a slow and faltering step, he might have been taken for one of those frightful phantoms which sometimes arise from the tomb, to appal the guilty."

(Ex-Jesuit Arnauld, describing Jesuit Jean. Ibid. Page 87.)

"And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness."

Hosea 6:9

"According to the Catholic theory, the channel through which the influence of Christ is mediated to the world is the organization rather than the personalities who compose it. The ethical and spiritual marks of the church, while insisted upon, are subordinated to those which are external. The proof of the true church is not primarily the Christ-like character of its members, but direct descent from the apostles, and unchanging ecclesiastical tradition. Hence the first condition of knowledge and salvation is submission to ecclesiastical authority." (Outline of Christian Theology by Wm. Adams Brown. Scribner's, New York, 1919. Pgs. 65-66) In his life of Ignatius, Jesuit Father Genelli repeatedly lays bare the fanatical devotion of Ignatius to hierarchical authority, relating incidents in the life which demonstrate that Ignatius lived first himself what he would later demand of others. All of the supposed revelations or divine interventions experienced by Ignatius re-enforced a blind submission to the Catholic

version of pagan priestcraft. It is related of Ignatius that in "church, at the Elevation of the Host, he had a vision of the Child Jesus, and learned by an interior revelation how our Divine Saviour is present in the Sacred Host after consecration." (Loyola by Father Genelli, 1871, London, Page 32.) It is certain that this vision was inspired of the world, the flesh and the Devil, and in no wise came from God. Christ Jesus is no longer a child, a priest has no power to transmute bread into flesh, and no corporeal presence of the Saviour is present in what Catholics call "the Sacred Host" subsequent to the "consecration." "In exact proportion as spirituality declines, ritualism increases." (Signs of the Timnes, I.M. Haldeman. 5° edition. 1914. Page 15.)

Roman Catholicism by its very nature is blasphemous. Whatever it was in its infancy, it has over time become THE RELIGION OF ANTICHRIST. It places the Pope and his priests as mediators between God and man, usurping the place of Jesus Christ. 1 Timothy 2:5 "For there is one God, and one mediator between God and men, the man Christ Jesus." By their beliefs Roman Catholics explicitly and implicitly deny the rule of God the Father, the work of God the Son in forgiving sin through his own merits, and the work of the Holy Ghost in manifesting Christ to his people. Truth, morality, and righteousness in Romanism now exist only in a vestigial, mental conception without any tangible and practical reality. Shadows of a distant past form no The teachings of Bible morality, substantial presence. consciousness, human impotence, and an over-ruling Providence have long since been whipped out of Roman Catholicism by the Jesuit lash. Church of Rome had never settled her creed on the burning questions of predestination, irresistible grace, and so forth; and though it might well seem that a predestinarian theology was utterly at variance with the whole genius of the Romish creed, many of Rome's most devoted children were strong predestinarians, following Augustine and Augustine's great disciple of the Middle Ages, Thomas Aguinas...In speculation the Jesuits had no reply to make to Augustinians or Thomists. The Jesuit training kills speculation, for which, even within the limits of scholastic divinity, a certain independence of mind is obviously requisite. Consequently Jesuitism has done very little for speculative theology...Jesuitism...discerned that predestinarian divinity, with the stress on human impotence and the sovereignty of Divine grace, was an anomaly in the Church of Rome, and a point of departure for a Protestant tendency. It therefore set itself to the extirpation of the heresy, and after a terrible conflict conducted its enterprise to so successful an issue that to-day many Protestants find it hard to believe that a really Calvinistic doctrine could ever have found a resting place within the bosom of the Papal Church. Jesuitism is seldom guilty of doing its work by halves. If it had thwarted, if it had even crushed, Protestantism without, and yet allowed Jansenism to

flourish within, Jansenism would have barred its triumphant way." (Ibid. Neathy. Pages 106-109.) "The difference between the Jesuits and the Jansenists may be stated in popular language thus: The Jansenists were Calvinists, austere moralists, and Gallicans; the Jesuits were Arminians, the laxest of casuists, and Ultramontanists." (Previous. Ibid. Page 106.) The final result of Romanism can only be blasphemy, delusion, and atheism for those that continue in it. The Catholic must either confront the facts of the Bible and history, or must remain eternally bound and damned in his own fallen nature. There is no salvation outside of Jesus Christ, and the Christ of Rome is not the Christ of the Bible. All that would trust the Lord Jesus Christ must go" without the camp" of Rome, that they be not partakers of her plagues, which have reached unto heaven.

Romish worship involves worshipping the creature instead of the Creator, being easily documented by the statements of Catholic authorities, Jesuits, and Popes. The Bible admonition to worship God only is rejected; the rejection is justified through vain jangling and sophistical reasoning. Colossians 2:18-19: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

"Time and again Catholics assure us that the veneration of images is not idolatry. "It was thus understood by the Jews, who by the command of God placed two graven images of the Cherubim on the ark of the Covenant, and other images of angels in the temple of Solomon." (Ibid. Klotsche. Page 73, quoting J. Faa in The Catholic authority "Wilmers proves the lawfulness of angelolatry from two Scripture passages in which it is explicitly forbidden. Rev. 19:10 speaks of St. John falling down before the angel to adore him: "See thou, do it not, I am thy fellow servant...worship God." "The same vision with the same attendant circumstances is renewed on a later occasion, 22:8,9. "From the very fact," says Wilmers, "that the adoration is repeated we cannot admit that St. John acted in ignorance and did something unlawful. refusing to accept lawful honor the angel would teach us humility and show us the dignity which the apostle and the prophet, and, in short, every Christian obtains by union with Christ. If an earthly dignitary under certain circumstances for special reasons declines certain marks of veneration on earth, it does not thence follow that he considers such acts unlawful."" (Thid. Klotchse. Page 71. Quoting Wilmers.) The worship of the creature, the worship of the creation, is deeply rooted in Pagan Roman Catholic practice, the Jesuit Order representing the perfection of that practice in its worship of its own dead

members, and its formal and complete dedication to what it addressed as "the Mother of God."

"The Hyperdulia, the higher species of veneration paid to the Blessed Virgin, caps the climax of Roman Catholic Idolatry. The Blessed Virgin is honored more than any other saint because she excels all God's creatures in dignity, sanctity and glory. "She is free from all stain of sin, and perfect in virtue. The angels are indeed sinless, and serve God in happiness, and with eternal fidelity. But there is a merit the Cherubim and Seraphim do not possess, which is found in the Blessed Virgin in the highest degree. She has for the sake of Jesus Christ our Lord, suffered sorrows and trials, as have only been surpassed by the sufferings of our Lord Himself in behalf of mankind. But the angels have never suffered anything for God...God loves and honors her above all creatures. And if we call on her now for intercessions, we may be confident that the Mother of Mercy, by her intercessions, will give more effect to our prayers, and that God will hear us sooner." (Ibid. Klotchse. Page 73. Citing Catholic Stolz from his work, Mixed Marriages, P. 7.) Jesuit friend Cardinal Gibbons exhibited a blasphemous heart, stating: "The piety of a mother usually sheds additional luster on the son, and the halo that encircles her brow is reflected upon his. The more the mother is extolled, the greater honor redounds to the son. And if this is true of all men who do not choose their mothers, how much more strictly may it be affirmed of Him who chose his own Mother, and made her Himself such as He would have her, so that all the glories of His Mother are essentially His own." (FAITH OF OUR FATHERS, James, Cardinal Gibbons. 1904 Paper Edition. John Murphy Publishers, Baltimore. Page 173-174.) Gibbons clearly states that the Mary of Rome "sheds additional luster on the son," or, in Jesuit terms, brings "greater glory to God." Secret Jesuit Orestes Brownson wrote: "That as the Mother of God, she necessarily holds the highest rank that any creature, not hypostatically united to the divine Word can hold, next below the eternal God himself, above all angels, archangels, cherubim, seraphim, thrones and dominations, principalities and powers, all created orders, and is rightly crowned Queen of Heaven." (THE WORKS OF ORESTES A. BROWNSON, COLLECTED AND ARRANGED BY HENRY F. BROWNSON. Volume III. Publisher, H. F. Brownson, Detroit, 1900. Page 556.) Protestant drop out Brownson revealed that the Mary of Rome is not the Mary of the Bible, placing this entity outside of the human race, or all mankind. Psalm 8:4-5: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." The word man in this passage signifies

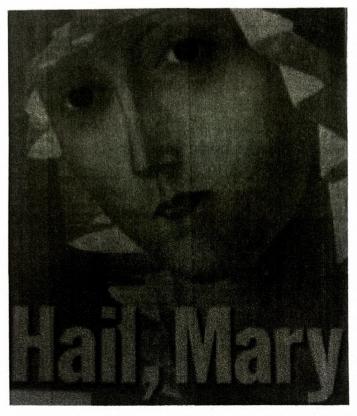


This painting of Ferdinand and Isabella of Spain worshipping the Queen of Heaven was done at their command to honor the Catholic deity. To the right Torquemeda, the bloodthirsty Inquisitor is shown with a halo, in worship. The worship of the "Virgin" with child is actually the worship of Semiramis and Thammuz. This worship antedates the incarnation of Jesus Christ at least 1500 years, and is entirely pagan in its source and forms. This worship has been proffered upon those that claim to be "born again," "new creatures in Christ," and Bible believers. In fact, the celebration of Christmas, or Christ-mass, is an abomination before God.

collective mankind, mortal beings. The Bible states that mankind was made a little lower than the angels, not above the angels. Thus, this Mary that the Jesuits and Rome worship cannot be the lady in the Bible whom all generations would called blessed. She is not the mother of the biblical Jesus, who said: "And my spirit hath rejoiced in God my Saviour." Luke 1:47. The worship of this fictitious entity is actually the worship of the Roman Catholic Church: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Revelation 17:5. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Revelation 17:18. The Queen of Heaven, which apostate Israelites worshipped, is the object of Roman Catholic veneration. Jeremiah 7:18 "The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger."

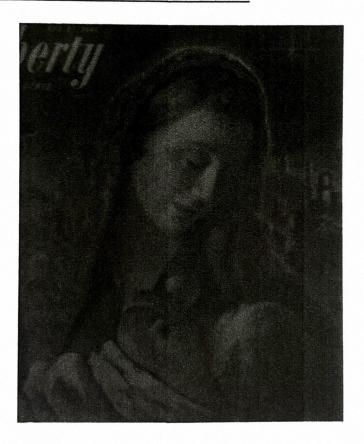
Worship of the queen of heaven provokes the Creator to anger, and brings

down his wrath.



Time Magazine cover March 21, 2005 edition featuring an article about Protestants finding a reason to "celebrate the mother of Jesus." The mother of Jesus is not the Mary of Romanism; the Mary of Romanism is called "the Mother of God."

Jesuit author and priest John Nicholas Grou (1731-1803) was active throughout the suppression of the Order in violation of the Papal Bull, prior to that, continuing in his ghostly office in France despite the formal expulsion of the Order from the country in 1763. His "Manual for Interior Souls" demonstrates the rigid adherence that the disciples of Ignatius have given to the precepts of their "holy father" Ignatius over the years. (His writing reveals a surprising understanding of the inward motions of sin in fallen man and mystic inclinations; his methods of dealing with these motions. His mystic inclinations, being Ignatian, are thoroughly un-Scriptural.) Among his suggestions on the means of attaining true virtue one finds the following list: "The first means of attaining virtue, which seems the most easy, and is in reality the most difficult, it to will it; but with a sincere, entire, efficacious and constant will." "The second is to regulate the employment of each day..." "The third means is to try and realize always the presence of God. To attain this, we must convince ourselves of what faith is...the voice of conscience is in reality the voice of God himself... The greatest step towards perfection which a man can make, is to keep himself in such a state that he can always hear the voice of God, when He speaks; to endeavour to possess himself in peace, to avoid everything that may distract him, everything that makes him uneasy, everything to which he is inordinately attached." The fourth means is to give specially to God a certain time in the day, when we can occupy ourselves with Him alone..." "The fifth means of acquiring true and solid virtue is frequently to approach the sacraments, which are the principal sources of grace." "The sixth means is spiritual reading. And we must be very careful in our choice of books." "The seventh is mortification of the heart." "The eight means is devotion to the Blessed Virgin. Let us ask through her of Jesus Christ the grace and help we need so much, and she will most certainly obtain them for us...Let us fly to her with a holy confidence that she can and will help us." "Also, we cannot have too much devotion to our



The cover of a December, 1941 magazine edited by Fulton Oursler Jr., who bore repute at the time as a well known "Christian" author. This magazine was produced to encourage the war effort of American troops and civilians during the war. The image demonstrates the subservience of the editor to the Papacy. The celebration of Christmas, a festival of the Church of Rome, is clear evidence that Protestants are no more Protestants, that the Mariolatry of Rome has overtaken the world. The international observance of Christ-mass has crossed religious and ethnic lines, serving to further the objective of global Jesuit and Papal rule.

Guardian Angel. He never leaves us; he is given to us, to guide us in the way of holiness. Let us speak to him in all our doubts, in all our difficulties, and let us often ask him to watch over us." "Finally, the most important point is to have a good guide, a director well versed in the ways of God, and who is himself led by the Spirit of God...we might almost say that it is always the fault of the souls themselves if they have not the director God wishes them to have. Let them, then, pray earnestly that they may find him to whom they ought to confide the care of their perfection; and when they do find him, let them open their heart to him without reserve, let them listen to him with docility, let them follow his advice, as if God Himself spoke to them through his mouth. A soul in good dispositions and well guided can never fail to attain sanctity." (MANUAL FOR INTERIOR SOULS by John Nicholas Grou, S.J. Burns and Oates, 1955, London, Pages 9-12.)



A photograph of the Queen of Heaven resting on a pedestal in Southeastern Pennsylvania.

(Photograph by Christopher Klinges.)

This short spiritual laundry list is likely the most succinct summation of the Jesuit method of spirituality one can find. The worship of Mary and Angels is substituted for the worship of the Lord Jesus Christ. The will of man is substituted for the will of God. Grace comes from physical elements administered to the physical body. Faith is not the "substance of things hoped for," and "the evidence of things not seen," but something one convinces

oneself of. At the root of the whole, the conscience of fallen, unregenerate man is placed in the stead of the written word of God. Let no man deceive himself; a well ordered, regulated life with appointed times for devotion, reading, and prayer is commendable. Spiritual instruction, guidance, direction, and obedience thereto can lead to spiritual enlightenment; the New Testament is filled with its demonstration. This is never manifested in Scripture by a devotion to ritual, faith in sacraments, blind obedience to any mortal, confession of sin to men, worship of Mary and angels, or the belief that the application of the sinner's will is of itself efficacious to the saving of the soul. Jesuit Grou has merely codified in short form the road to ruin poured forth from the poison cup of Jesuit spirituality.

The Vatican is an international church-state. "The theocratic State has shown itself to be the rudest, narrowest, and most oppressive form of power; for, from the moment the State has attempted to take possession of the inner life, and to impose its arbitrary decrees upon all that is personal in belief, sentiment, loyalty and devotion, it has begotten hypocrisy, formalism, and moral cowardice; thus ultimately choking the well-springs of sincere religious faith by destroying the spirit of freedom in its search for the truth." (The People's Government, David Jayne Hill, Appleton. 1915. Page 18.) The Catholic at the last can only relish those things that are of men as found in the Church, and not those things that are of God. "To him who would scourge himself into godliness it offers the whip; for him who would starve himself into spirituality, it provides the mendicant convents of St. Francis; for the anchorite it prepares the death-like silence of La-Trappe; to the passionate young woman, it presents the raptures of St. Theresa, and the marriage of St. Catherine with her Saviour; for the restless pilgrim, whose piety needs greater variety than the cell of the monk, it offers shrines, tombs, relics, and other holy places in Christian lands, and, above all, the holy sepulcher near Calvary." (The Claims of Rome by Samuel Smith, M.P. London. Elliot Stock. 1897. Page 15. Citing Channing.) The Catholic follows cunningly and not so cunningly devised fables, old wive's tales, vain philosophy, and science falsely so called garbed in the robe of religion. He prays to the images of dead men, bows before altars consecrated with dead men's bones, and worships the physical image of a crucified man instead of worshipping the resurrected Son of God. He observes times and seasons, placing great importance on customs that the Bible calls "vain." Jeremiah 10:3 "For the customs of the people are vain." Matthew 15:9 "But in vain they do worship me, teaching for doctrines the commandments of men." The Roman Catholic believes in man instead of God, trusts man in place of God, and becomes his own god in the end, seeking to save himself by his own efforts. The state of such a soul destitute of grace, faith, and hope is desperate, leading to the most extreme measures. Lacking the justification which is by faith, the true Catholic must go great lengths in self justification in the effort to placate a condemning conscience; or he may simply let the Church do his thinking for him. For the Catholic, "Orthodoxy means not thinking-not needing to think. Orthodoxy is unconsciousness." (1984, Orwell, Page 54.)

The blasphemies by Jesuits are only the logical outcome of faith in the Catholic Church. "We of the Catholic Church are ready to go to Death for the Church. Under God, she is the supreme object of our worship." (Priest Phelan, FROM THE ARTICLE "Catholics are Royal Now: They Will Be Divine" delivered in a sermon on June 30, 1912.) denigration and hatred of the Lord's Christ are the only possible result of faith and trust in sacraments, priests, Mary, the Pope, and oneself. The life of the wicked may be marked by material prosperity and ease of body, but entails the temporally imperceptible but certain lose of the soul crowned by the second death. There is no hope to those without the true Christ. They must cover over their own destitute condition with the things of this world, as they posses none of the next. Rituals, ceremonies, pageantry and pomp become the robe of unrighteousness, the very grave clothes of the damned. worship of God in spirit and in truth is replaced with the vain will worship that never brings a deep and abiding sense of forgiveness of sin, never leads to a godly sorrow fear of God and holy Fallen man bereft of the love and Spirit of God can only practice a religion of self justification that declares his own damnation. Proverbs 4:19 "The way of the wicked is as darkness: they know not at what they stumble."

Jesuit Romanism or Roman Jesuitism is nothing more than choreographed spiritual stumbling, the dance of a dervish or shaman in the clutches of Satan. That multitudes dance along to eternal death with a stubborn, honed and orchestrated religious precision only substantiates the declaration of Jesus Christ: "Broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13-14. Broadway, there are many travelers, so for their travel comfort, the conductor of this hell bound train has fitted out the coaches with religious cushions. religious music and religious food so that the occupants may arrive at their destination in good order and the height of fashion. The fineries of religion after the "fashion of this world" numb the senses to the infinite suffering to come. Heathen religion in Christian dress causes "evil men" and "seducers" to "wax worse and worse, deceived, and being deceived." Stupefaction of the soul blooms into sins of the spirit and blasphemy. A very low opinion of God will ever breed a high opinion of man, and heady, high-minded traitors to God and their fellow man must blaspheme in a final exhalation of evil. "The

fact is, the Church of Rome is incapable of reformation; her roots lie far back in the past, and draw their nutriment from such a mass of fabrications that were the light of day let in the whole edifice would collapse." (The Claims of Rome. Smith. Ibid. Page 29.)

"Casnedi, the Jesuit," inculcated "the very worst principles they had ever propagated, expressly teaching that at the last day, it shall be said by the Sovereign Judge, "Come ye blessed who have murdered and blasphemed, & c., since ye believed that ye were right in so doing." (The Darks Deeds of the Papacy, the Rev. Dawson Massy, London, 18851, pages 25-26, citing five folio volumes written by Casnedi.) In Jesuitism, "ALL ANIMALS ARE EQUAL, BUT SOME ANIMALS ARE MORE EQUAL THAN OTHERS." (Animal Farm, George Orwell.) The Jesuit regards men as mere animals, but he is the "more equal animal." What is forbidden to the flock is permissible for the shepherd. What is sin in the controlled becomes virtue when practiced by the controller. "To tell deliberate lies while genuinely believing in them," (1984, George Orewell, Harcourt, 1949. Page 215.) "to forget any fact that has become inconvenient, and then, when it becomes necessary again, to draw it back from oblivion for just so long as it is needed, to deny the existence of objective reality and all the while to take account of the reality which one denies-all this is indispensably necessary." (Pages 215-216, Previous, Ibid.) PEACE, FREEDOM IS SLAVERY, IGNORANCE IS STRENGTH." (Page 17, Previous Ibid.) Jesuitry "means the power of holding two contradictory beliefs in one's mind simultaneously and accepting both of them." (1984, George Orewell, Harcourt, 1949. Page 215.) Insanity and blasphemy are job skills necessary to those that would enslave men. They think more highly of themselves than they ought to think, never esteem others better than themselves, and ascribe to themselves the very attributes and power of God. Their moral image of their God is fashioned after themselves: "God can speak equivocally for a righteous purpose, and a righteous purpose often is found." Gesuit John Marin. Speculative Theology of

"It is for these reason that, "The University of Paris in 1643, declared themselves "ready to prove that there was no article of religion which this society had not corrupted; that they sophisticated the laws of God by their unheard of subtleties, there being no longer any difference between vice and virtue and that if their pernicious theology were universally received, deserts and forests would be preferable to cities; and society with wild beasts would be better than men who, in addition to the violence of their passions, instructed in the doctrine of devils to dissimulate and feign the character of intimate friends, in order to destroy with greater impunity.

"In their book entitled, THE PICTURE OF THE FIRST CENTURY" they wrote: "Behold, now, these new Inhabitants of the Earth, shall I call them Angels? Verily you will find in this Society, God's diligent Adjutants in

procuring the Salvation of Mankind. Men, who for the Glory of their God, and the Defence of the Church most eloquently combat the Hereticks, viz. the Jansenists, by their Sermons and Writings. These are the new Michaels. They who carry the glad Tidings of the Gospel to the Indies, Ethiopia, Japan, China, and the remotest parts of the World, are new Gabriels. They who comfort the Poor and lowly minded, who cleanse and convert Souls by their Preaching and Confession, and attend upon the Sick and Weak in Hospitals, are new Raphaels." (A Parallel of the Doctrine of the Pagans, with the Doctrine of the Jesuits. Translated from the Original printed in France. London, 1726, Printed for J. Pemberton by Buck and Son in Fleetstreet.) Replacing God with man is a theme running throughout Jesuitism and modern culture. But the Jesuits believe they are to have the preeminence, ruling the world through their cunning and craft.

These statements and citations are not the fanatic ramblings of a "Protestant bigot," outdated quotes from old books, or conspiracy theories based upon vague feelings of uneasiness. The men of Ignatian discipline, above even the Popes, have spoken of themselves and their Order in the same manner that Almighty God justly speaks of himself in the King James Bible. Coming from God, such statements are not only acceptable, but proper. When applied by men to themselves they are blasphemous. The hymns on this and the next page are printed in William Cathcart's THE PAPAL SYSTEM, published in 1872.

#### HYMN TO ST. IGNATIUS

Ye angels now be glad, And thou exult O earth! Loyola's happy shade, Rejoice at thy saint's birth.

(Chorus)
Loyola's son all hail,
By angels crowned above;
Ignatius, father dear.
Accept thy children's love.

Stretched on a bed of pain, Christ's holy life he reads, While for his mis-spent youth His heart now sorely bleeds.

# HYMN TO BLESSED JOHN BERCHMANS-A JESUIT

(Chorus)
In life's joyous morning,
Aiming for the skies,
See our blessed Berchmans
To perfection rise.

Worthy child of Mary, Faithful, meek, and pure, Vain were earth's enticements, Vain the tempter's lure.

(Chorus)

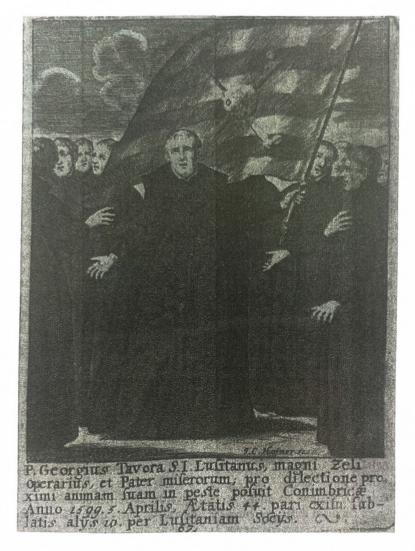
#### HYMN TO ALPHONSO RODRIGUEZ-A JESUIT

(Chorus)
Hark! Hark! The vaults of heaven
Re-echo in joyful lays;
Angels tune their golden harps
To sound the blest Alphonso's praise.

Servant of God, though lowly was thy state Whilst here on earth, thy labors were great; And now, in heaven above the starry skies, At Mary's feet, thou enjoyest the blissful prize.

(The Papal System by William Cathcart. The Griffith and Rowland Press. Philadelphia. Undated. Page 407.)

### CHAPTER SEVEN BLESSING THE DAGGER



"Jesuit brethren gathered below a ghostly flag emblazoned with the skull and crossbones symbolizing the power of the plague—this time in Portugal— and perhaps echoing the imagery of the "Two Standards" found in the *Spiritual Exercises*." (From: SPIRITUAL JOURNEYS Books Illustrating the First Two Centuries of Contemplation and Action of the Society of Jesus from the site: http://libraries.slu.edu/special/digital/spiritual-journeys/ignatius.html Copyright 2009 Pius XII Memorial Library, Saint Louis University.) Representations of Jesuits by Jesuits seem to be filled with double entendre, innuendo, and a covert symbolism pregnant with meaning for those who know their history.

"For the love of Christ and of his virgin mother I have caused great misery, and have depopulated towns and districts, provinces and kingdoms."

(Isabella of Spain. American Church History, Vol. XIII, A History of American Christianity, by Leonard Woolsey Bacon. 1907. Christian Literature Co. Page 5.) "...It is an acknowledged principle among the Jesuits that princes and others who are a hindrance to the designs of Rome, may be lawfully taken out of the way by the hand of the assassin. Such a deed, instead of being wicked, is according to them, under certain circumstances, lawful, and entitles the performer of it to an elevated seat in glory. It further appears, from a pamphlet I found in the British Museum, that the Jesuits have proceeded so far as to provide houses specially designed for the instruction and training of those who are designed for these deeds of blood. The title of the pamphlet alluded to is as follows: "The manner of consecrating both the persons and weapons employed for the murdering of kings and princes."

(Overbury, Ibid. Page 121, Citing Hospinian's History of the Jesuits, P. 366, Zurich, 1670. London, 1678.)

"The principle of the Jesuit organization was absolute despotism."

(History of England from The Fall of Wolsey to The Defeat of the Spanish Armada, by James Anthony Froude, M.A., published in London, 1870, by Longman's. Volume 2, Page 55)

"If you want a picture of the future, imagine a boot stamping on a human face-forever."

(O Brien speaking to Winston, Page 271, 1984, George Orwell.)

"The wicked walk on every side, when the vilest men are exalted."

"Thus in Europe...the melancholy close of two centuries of Jesuit dominion, or at least dominance, over the human mind, was in the higher orders utter irreligion, or a creed without moral influence; ignorance, and superstition, without the restraints of religion, among the lower."

(Savonarola, Erasmus, and Other Essays; Henry Hart Millman, London, John Murray, 1870. Page 254.)

"The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked."

Proverbs 10:11

'So far from being false, I hold it to be most true, that a man sins not when he does that which he considers to be right, without any remorse or scruples of conscience."

(Jesuit Casnedi, Inquisitorial Counselor, cited on Page 134, Principles of Jesuitism, Ibid.)

"They are wise to do evil, but to do good they have no knowledge."

Jeremiah 4:22

"Man by nature is cruel, like the tigers. The Barbarian, and tool of the tyrant, and the civilized fanatic, enjoy the sufferings of others, as the children enjoy the contortions of maimed flies. Absolute Power, once in fear for the safety of its tenure, cannot but be cruel."

(Morals and Dogma, Albert Pike, page 49. Jenkins, 1956, Scottish Rite Copy.)

"If," said a Jesuit, and his voice is the voice of the Order, "God were to bid me, through my superior, to put to death father, mother, brothers, and sisters, I would do it with an eye as tearless, and a heart as calm as if I were seated at the banquet of the Pascal Lamb."

(Ibid, Roper, Page 37.)

"The two aims of the Party are to conquer the whole surface of the earth and to extinguish once and for all the possibility of independent thought. There are therefore two great

problems which the Party is concerned to solve. One is how to discover, against his will, what another human being is thinking, and the other is how to kill several hundred million people in a few seconds without giving warning beforehand."

(1984. Orwell. Page 194)

"A Christian acting deliberately, may act precisely as man, and lay aside the character of the Christian man, in actions which are not properly those of a Christian."

(Jesuit LeMoyne, 1725, Principles of Jesuitism, Ibid, page 165.)

"The education of a Jesuit disqualifies him from being the useful and peaceable inhabitant of a free country. It is suited only to arbitrary and despotic governments."

(Ibid. Grinfield. Page 329.)

"...By the very nature of their institution, they were engaged to pervert learning, the only effectual remedy against superstition, into a nourishment of that infirmity; and, as their erudition was chiefly of the ecclesiastical and scholastic kind (though a few members have cultivated polite literature), they were only the more enabled, by that acquisition, to refine away the plainest dictates of morality, and to erect a regular system of casuistry, by which prevarication, perjury, and every crime, when it served their ghostly purposes, might be justified and defended."

(The History of England by David Hume. Vol. II, Page 23, 1823, Cowie and co., London.)

"Blessing the dagger was a ceremony performed when the society thought it necessary for their interests to assassinate some king, prince, or other important personage. By the side of the Dark Chamber there usually was a small cell, called the "Cell of Meditation." In its centre arose a small altar, on which was placed a painting covered with a veil, and surrounded by torches and lamps, all of a scarlet colour. Here the brother whom the Order wished to prepare for the deed of blood, received his instructions. On a table stood a casket, covered with strange hieroglyphics and bearing on its lid the representation of the Lamb. On its being opened, it was found to contain a dagger, wrapped up in a linen cloth, which one of the officers of the society took out and presented to the hierophant; who, after kissing and sprinkling it with holy water, handed it to one of the deacons, who attached it like a cross to a rosary, and hanging it round the neck of the alumnus, informed him that he was the Elect of God, and told him what victim to strike. A prayer was then offered up for the success of the enterprise, in the following words:-"And Thou, invincible and terrible God, who didst resolve to inspire our Elect and Thy servant with the project of exterminating N.N., a tyrant and heretic, strengthen him, and render the consecration of our brother perfect by the successful execution of the great Work. Increase, O God, his strength a hundred-fold, so that he may accomplish the noble undertaking, and protect him with the powerful and divine armour of thine Elect and Saints. Pour on his head the daring courage which despises all fear, and fortify his body in danger and in the face of death itself." After this prayer the veil was

withdrawn from the picture on the altar, and the elect beheld the portrait of the Dominican James Clement, surrounded by a host of angels, carrying him on their wings to celestial glory. And the deacon placing on the head of the chosen brother, a crown symbolic of the celestial crown, added:- "Deign, O Lord of hosts, to bestow a propitious glance on the servant Thou hast chosen as Thine arm, and for the execution of the high decrees of Thine eternal justice. Amen." (Heckethorn, Ibid. Pages 300-301.)

"It is not to be doubted, and may without hesitation be admitted, that the doctrines which the Jesuits have pushed to extremities were more or less inculcated by those members of the Romish communion who were not Jesuits, even before the Order had an origin. Such errors necessarily arose out of a corrupt and unscriptural faith, which produced, by a legitimate consequence, corrupt and unnatural practices. The tree being radically bad, the fruits were bad also; and the scholastic theology in the Church of Rome before Jesuitism had a being, was any thing but the Theology of the Bible." A History of the Jesuits.. Poynder. 1816. Vol. 1. page 252.) Substituting the arm of the flesh for the sword of the spirit (the word of God) wielded by the new man in Christ, the Jesuit grasps a dagger in his hand held up by "the arm of the flesh." His thousand points of light are the points of ten thousand daggers plunged into the flesh and soul of a subservient, sin loving world. Substituting the physical for the spiritual, the evil for the good, and the bitter for the sweet, he is a dead man walking, a self-admitted corpse. He is a man less than a man, one finished with natural affection, all bonds of blood, a stranger to God's covenant of blood, an alien to every true Christian virtue and practice. Jesuit is reduced from a being of volition, to a mere piece of animal clock work, and instrument to be put in motion by another. In his Superior he lives, and moves, and has his being, his Superior being to him at once his conscience, his rule of action, and his God." (The Jesuits. Roper. Page 38.) He has surrendered everything he was, is or will be to a supreme despotism. The Jesuit is complicit in the crime of identity theft; blind, fanatical pagan religion has caused him to rob himself of his own identity. Man has demanded and gotten from him things that God does not take from his own: individuality of character, mind and thought. The refinement of personality, character traits, and manner of life are the work of the Spirit of God in his redeemed children; the individuality and personal accountability are the work of the Devil.

The eradication of self in the Jesuit pattern is the road to Rome, ruin, and rape of the soul. Each moment of life is only lived once; each place on the path is pivotal, every succeeding step stands on the work of a previous step. A man's condition in the present is determined by the thoughts, desires, and

actions of the past. The Jesuit is no better than any other descendent of Adam's lineage, no matter how high he may hold himself to be. His thoughts and deeds are the results of moral choices made in the past that now dictate his present. Having no work of God within his inner man, having not the new birth nor having been given a new spirit, he practices the religion of Cain. He climbs up some other way towards heaven, denies the Lord's Christ, and is a robber, a thief and murderer. His sanctified means will all be shown unhallowed at the judgment, and his own soul will bear witness against him. "Both theory and fact, then agree in showing that in the moral, no less than in the physical world, nothing is lost. An impression made on the nervous system occasions a permanent change in the cerebral structure, and produces a like effect to the mind-whatever may be understood by that term. A nervous impression is no momentary phenomenon that appears and disappears, but rather a fact which leaves behind it a lasting result-something added to previous experience and attaching to it ever afterwards. Not, however, that the perception exists continually in the consciousness; but it does continue to exist in the mind, in such a manner that it may be recalled to the CONSCIOUSNESS." (Heredity by Th. Ribot. Appleton, New York. 1891, Page 48.) The words of Joshua spoken to false professing Israelites well apply to the Jesuits, as do the words of Moses: "And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins." Joshua 24:19. "Behold, we have sinned against the Lord; and be sure your sin will find you out." Numbers 23:32.

"The wicked worketh a deceitful work," and secrecy inevitably must be practiced by those that deceive. Deceitful workers must be able hypocrites. Esoteric religion always has something to hide; the fact is hidden under a fiction; that which really is must be covered by that which is not. This is the unchanging method of all the arcane, mystery religions and schools; the initiated or adepts are privy to "a secret" or "secrets" of which the "profane are ignorant. Symbols are developed to represent something horrible and hidden; the symbols have an outward meaning for one group, but another for the initiate or adept. The signs, symbols, acronyms, bodily positions, and the other accoutrements of occult worship become the language through which error is communicated and increased. What cannot be communicated openly, or bestowed upon the neophyte in the light of day, is transferred to the novice in the sepulcher, the crypt, the cave, the mausoleum, or a house "full of dead men's bones."

Secret ceremonies, dread invocations, ritual cursings, magic words, and a theatrical form are all found in the primitive, pre-Christian mystery schools descended from ancient Babylon, Egypt, Chaldea and Sumer. Jesuitism has proved itself to be universalistic in its conception of the worship of God. The Roman Catholic Church claims to be the only church for all of mankind, assimilating the various streams of all false religions into one world wide, fetid swamp of religious intoxication. The Whore of Babylon has failed only in drawing the true sons and daughters of God under the folds of her skirt; all the rest of the world wonders after the beast that bears the woman arrayed in scarlet and purple. Hindus, Buddhists, Sikhs, Shinto, Animists, Jews, shamans, witchdoctors, and false Protestants all met with Pope John Paul II at Assisi in 1987. This prolific Pope embraced every pagan as a brother or sister "in Christ," in the process bringing the Papacy to a world wide prominence unmatched since the Dark Ages. His acts were the same acts condemned by previous Popes regarding the actions of the Jesuits and elsewhere; a religious syncretism that was blatantly repugnant even to a lip-service Christianity.

The universal Fatherhood of God and the universal Brotherhood of man may be tenets of Freemasonry, but are derived from its Mystery School, Illuminist, occultist forebears and carried forward by the Jesuit Fathers. "There is considerable analogy and similitude between Masonic and Jesuitic degrees; the Jesuits tread down the shoe and bare the knee, because Ignatius Loyola thus presented himself at Rome and asked for the confirmation of the order. The initials of the Masonic pass-words correspond exactly with those of the Jesuit officers: Temporalis (Tubalcain); Scholasticus (Shibboleth); Coadjutor (Ch (g) iblum); Noster (Notuma). Many other analogies may be established. Not satisfied with confession, preaching, and instructions, whereby they had acquired unexampled influence, they formed in Italy and France, in 1563, several "Congregations," i.e. clandestine meetings held in subterranean chapels and other secret places. The congregationists had a sectarian organization, with appropriate catechisms and manuals, which had to be given up before death, wherefore very few copies remain." Heckethorn, Ibid. Page 296.) John T. Gillard, S.S.J., stated in no uncertain language "...The Church's teaching that all men are intrinsically equal in the inherent absolute rights of the human personality, are children of the same God the Father, members of the same mystical Body of Christ, and the temples of the same Holy Spirit." (Catholic World, Volume CXLVIII of March, 1939. Page 154, article, Racism Rampant in the U.S.) (The Jesuit stated this article of faith as the accepted and eternal teaching of his "infallible church;" it must be assumed that those beheaded, burnt at the stake, strangled, stabbed, shot, poisoned, or drowned for heresy were malignant members that had lost their equal status by their beliefs and hence, were cut off.) It is the teaching that all men, in a state of nature, born once as sons of Adam, are also at the same time "sons of God" by virtue of their natural birth. Thus, all religious practices and beliefs can be incorporated into Romanism,

except the Bible religion of Jesus Christ, which teaches man's intrinsic wickedness, God's absolute power, and the necessity of a spiritual new birth through the spiritual operation of God alone. Therefore Jesuitism represents the zenith of Catholicity, the spiritual mechanism whereby the kings of the world and its people will be made drunk with "the wine of her fornication." Roman Catholic Jesuitism, rather Jesuit Roman Catholicism, has the ability to incorporate and absorb every thread of pagan practice somewhere into its multi-layered labyrinth of religious madness.

The absorption of heathen religious practices by Catholicism is well demonstrated by Mourant Brock in his notable work, ROME; PAGAN AND PAPAL, as well as in the famous TWO BABYLONS by Alexander Hislop. These works contain drawings of pagan idolatries, their corresponding Romish idolatry, clearly demonstrating the pagan affinity and source of Popish worship. This same correlation extends across the breadth of Romanism, but is notably prominent in the practices of the Jesuits. Ignatius came from "Spain, where, of all Catholic nations, corruption had gone the deepest and spiritual reformation was most earnest and sincere, that the manifestations of fanaticism were most shocking." (American Church History, Vol. XIII, A History of American Christianity, by Leonard Woolsey Bacon. 1907. Christian Literature Co. Page 4 & 5.) The Ignatian, spiritual reformation was not a reversion to true, primitive Christianity. The spiritual foment in Spain involved the thorough amalgamation of mystery and pagan religion more deeply into Catholicism than it had been in the past. Subsequent events manifested that neither the "gospel" of Catholics nor the methods of its "missionaries" were Christian. "...The Spanish nation, triumphing over its Moslem subjects in the expulsion of the Moors, seemed in its American conquests to have been converted to the worst of the tenets of Islam. The propagation of the gospel in the western hemisphere, under the Spanish rule, illustrated in its public and official aspects far more the principles of Mohammed than those of Jesus." (Previous, Ibid. Page 8.) "The triple alternative offered by the Saracen or Turk-conversion or tribute or the sword." (Previous, Ibid.) This is the Catholic, Jesuit, Luciferian method of operation in matters religious and non-religious. Absolute homage in some form is demanded and must be rendered to the masters by those regarded as so many cattle. The cattle must volunteer to be slaves, or be forcibly enslaved. deliberately drawn up and prescribed by the civil and ecclesiastical counsellors at Madrid, the invader of a new province was to summon the rulers and the people to acknowledge the church and the pope and the king of Spain; and in case of refusal or delay to comply with the summons, the invader was to notify them of the consequences in these terms: "If you refuse, by the help of God we shall enter with force into your land, and shall make war against you in all

ways and manners that we can, and subject you to the yoke and obedience of the church and of their Highnesses; we shall take you and your wives and your children and make slaves of them, and sell and dispose of them as their Highnesses may command; and we shall take away your goods, and do you all the mischief and damage that we can, as to vassals who do not obey and refuse to receive their lord; and we protest that the deaths and losses that shall accrue from this are your own fault." (Ibid. Previous.) Where the human cattle cannot be



(Image from: http://www.chiesadelgesu.org/html/img\_0004\_it.html)

The exterior of the church of Gesu in Rome is adorned with this statue of Ignatius trampling upon a nude woman. The image appears to symbolize the Society of Jesus extirpating heresy through the power let loose by Ignatius. From a Biblical perspective, this idol depicts Ignatius treading down the church of Jesus Christ, who came forth from "the seed" of the "woman." Ignatius is again represented in the pose of a lawgiver, his right forefinger pointing to the book of his law. The opened pages of this book are blank, the title of the volume therefore left to conjecture. It would not be a wild speculation to guess that the pictured volume represents the Spiritual Exercises.

put to the sword or converted, they must be subverted by any means possible, and be duped into paying tribute in the form of "taxes." Thereby the fruits of the labor of human cattle will fund their own oppression and subjection. Clandestine control is substituted for open command; conspiracy is covered

with the veil of legal verbiage to confuse the cattle. To be maintained, the conspiracy must be covered in secrecy, with a strict attention to details. Those that enter into the plot must be carefully screened, tried, and tested before they are to be entrusted with any post of significance. The true and full purpose of the organization and its secrets are withheld from the novice, initiate, or neophyte until he has entered in so far that there is no return.

A description of a Jesuit ceremony by Heckethorn closely resembles the initiation later practiced by the famous Skull and Bones fraternity of Yale University, of which President George Bush and Senator John Kerry were This ceremony and the included oath are described by both members. Heckethorn as the initiation to the second degree, but the oath seems to have elements of the fourth vow, or extreme oath of the professed Jesuit. This oath be found can in its entirety on the internet http://av1611reformation.com/wp-

content/uploads/2009/06/extreme\_oath\_of\_the\_jesuits.pdf)

"The candidate, again prepared for them by long fastings, was led with his eyes bandaged into a large cavern, resounding with wild howlings and roarings, which he had to traverse, reciting at the same time prayers specially appointed for that occasion. At the end of the cave he had to crawl through a narrow opening, and while doing this, the bandage was taken from his eyes by an unseen hand, and he found himself in a square dungeon, whose floor was covered with a mortuary cloth, on which stood three lamps, shedding a feeble light on the skulls and skeletons around. This was the Cave of Evocation, the Black Chamber, so famous in the annals of the Fathers. Here giving himself up to prayer, the neophyte passed some time, during which the priests could, without his being aware of it, watch his every movement and gesture. If his behaviour was satisfactory, all at once two brethren, representing archangels, presented themselves before him, without his being able to tell whence they had so suddenly started up,-a good deal can be done with properly fitted and oiled trap-doors,- and observing perfect silence, bound his forehead with a white band soaked with blood, and covered with hieroglyphics; they then hung a small crucifix round his neck, and a small satchel containing relics, or what did duty for them. Finally, they took off all his clothing, which they cast on a pyre in one corner of the cave, and marked his body with numerous crosses, drawn with blood. At this point, the hierophant with his assistants entered, and, having bound a red cloth round the middle of the candidate's body, the brethren, clothed in blood stained garments, placed themselves beside him, and drawing their daggers, formed the steel arch over his head. A carpet being then spread on the floor, all knelt down and prayed for about an hour, after which the pyre was secretly set on fire; the further wall of the cave

opened, the air resounded with strains, now gay, now lugubrious, and a long procession of specters, phantoms, angels, and demons defiled past the neophyte like the "supers" in a pantomime. Whilst this farce was going on, the candidate took the following oath:- "In the name of Christ crucified, I swear to burst the bonds that yet unite me to father, mother, brothers, sisters, relations, friends; to the king, magistrates, and any other authority, to which I may ever have sworn fealty, obedience, gratitude, or service. I renounce...the place of my birth, henceforth to exist in another sphere. I swear to reveal to my new superior, whom I desire to know, what I have done, thought, read, learnt, or discovered, and to observe and watch all that comes under my notice. I swear to yield myself to my superior as if I were a corpse, deprived of life and will. I finally swear to flee temptation, and to reveal all I succeed in discovering, well aware that lightning is not more rapid and ready than the dagger to reach me wherever I may be." The new member, having taken this oath, was then introduced into a neighboring cell, where he took a bath, and was clothed in garments of new and white linen. He finally repaired with the other brethren to a banquet, where he could with choice food and wine compensate himself for his long abstinence and the horrors and fatigues he had passed through." (Heckethorn, Ibid, Pages 299-300.)

"An oath of secrecy was administered in the most solemn form to the initiate, and to violate it was considered a sacrilegious crime, the proscribed punishment for which was immediate death." (Encyclopedia of Freemasonry, McClure Publishing, Mackey, 1917. Page 586. "Mysteries.") "The rebellion of an ecclesiastic against a king is not a crime of high treason, because he is not subject to the king." (Jesuit Emmanuel Sa. 1590. Ibid. Page 216. Principles of the Jesuits.) "Peter condemned Ananias and Sapphira to death by the word of his mouth. In like manner, the Roman Bishop, the successor of Peter, may now take away the life of the body by his word (when other remedies are not sufficient), provided he makes use only of the word of his mouth, without the outward service of his hands; and he may carry on war with heretics and schismatics by means of Catholic princes, and may put them to death. For in commanding him to feed his sheep, (Christ) has given him power to drive away the wolves and to kill them, if they should be obnoxious to the sheep." (Jesuit Salmeron, 1614. Pages 222-223. Ibid. Previous.)

The Sons of Loyola have stated that any king, prince, ruler, or executive who has the audacity to oppose them and their Pope will be labeled a tyrant and despot, worthy of and subject to assassination. "...It is useful that princes should be made to know, that if they oppress the state, and become intolerable by their vices and pollution, they hold their lives upon this tenure, that to put them to death is not only lawful, but a laudable and glorious action." (Jesuit John Mariana, Ibid. Previous. Page 225.) Clement XIII, Clement XIV, John Paul

I, John F. Kennedy and his son, Robert Kennedy, Abraham Lincoln, Henry III and Henry IV of France (both of whom were carrying copies of Machiavelli's "The Prince" when assassinated), William McKinley, Indira and Rajiv Gandhi, Vladimir Lenin, numerous American Senators and Congressmen, and a host of other leaders and rulers (including those of Islamic and Communist countries) discovered firsthand for themselves the veracity of this doctrine. Those that are in the way are removed; those that were compliant but have become obstacles are thrown overboard. For the Jesuit, all things are lawful, and all and any means become expedient to the desired end.



Jesuit Henry Garnet on the scaffold, May 3, 1606, subsequent to conviction for involvement in the Gunpowder Plot to blow up King James I of England. (From: SPIRITUAL JOURNEYS Books Illustrating the First Two Centuries of Contemplation and Action of the Society of Jesus from the site: <a href="http://libraries.slu.edu/special/digital/spiritual-journeys/ignatius.html">http://libraries.slu.edu/special/digital/spiritual-journeys/ignatius.html</a> Copyright 2009 Pius XII Memorial Library, Saint Louis University.)

## CHAPTER EIGHT JESUIT WORLD-WIDE EMPIRE AND THE END OF THE JESUITS

"...The Jesuits, have there found a picture, which in their own eyes is of inestimable value. It represents a large ship filled with Jesuits, Cardinals, and Popes; there are also some unfortunate Protestants. The Jesuits are the captains, the sailors, the rowers; in short, they do every thing that can be called working the vessel. You see them throwing overboard every wretch who will not go to mass and believe in the infallibility of the pope; and driving them off with heavy blows of their oars from the ship which they strive to regain. I asked a Jesuit to explain to me this picture; he told me that the members of his Company were charged to guide the church, and to combat all those who separated from her; that if they returned into her bosom, they would receive them on terms by no means hard; otherwise, they would sacrifice them without mercy, for the safety of the rest of the faithful, and for the advancement of religion."

(Ibid. Arnauld. Pages 68-69.)



"Here, in an incident that took place in 1570, heartless Calvinist mariners cast Jesuits, among them Father Ignatius Azvedius, to their deaths in the ocean near Brazil, an act of odium fidei (hatred of the Faith) that contrasts with the steadfast devotion and faithful confidence of the martyred Jesuits." (Image and Quote: SPIRITUAL JOURNEYS Books Illustrating the First Two Centuries of Contemplation and Action of the Society of Jesus from the site: http://libraries.slu.edu/special/digital/spiritual-journeys/ignatius.html Copyright 2009 Pius XII Memorial Library, Saint Louis University.) Fitting are the words of a

proverb quoted by Swiss Reformer Zwingli: "Deceit turns upon its own creator." (THE LATIN WORKS & CORRESPONDENCE OF HULDREICH ZWINGLI, Vol. I. 1912 Putnam's, Page 145.)

"Hundreds of thousands have been made wretched, torrents of human blood have been shed by it, and whole nations, endowed with the finest capabilities, checked in their moral and intellectual development, all under the pretence of promoting "the glory of God-" blotting with this blasphemous mockery every page of the world's history since the commencement of the order!"

(The Jesuits As They Were and Are, Edward Duller, Seely, Burnside & Seely, 1845, Page xii.)

"A sin, whether venial or mortal, must be committed, if it is commanded by the Superior, in the Name of Our Lord, or in virtue of obedience."

(Ignatius in the Letter on Obedience, 1553.)

"...How can that church possess any claim to unity or infallibility, which has nurtured in her bosom, such a nest of snakes and scorpions? How could Paul III., in his character, as the Vicar of Christ upon earth, have issued his Bull for the establishment of an order whose very name is Treason-which has repeatedly drawn down upon itself the execration of popish bishops, the edicts of popish parliaments, the expulsion of popish princes, and the denunciations of the successors of St. Peter?"

(The Jesuits, An Historical Sketch by E. W. Grinfield. Seelys. London. 1853. Page 175..)

"They think that faith is a thing which they have or not have at will, like any other natural human thing; so when they arrive at a conclusion and say, 'Truly the doctrine is correct, and therefore I believe it,' then they think that is faith. Now, when they see and feel that no change has been wrought in themselves and in others, and that works do not follow, and they remain as before in the old nature, then they think that the faith is not good enough, but that there must be something more and greater."

(Martin Luther, Luther's Works (2cnd Erlangen Edition), xiii. 301.)

"Where the civil rulers of a country are opposed to their principles, the Jesuits are noisy reformers and demagogues, and assume a character which is unnatural to them. Democracy they hate in their hearts, and only use as a tool; despotism they love with congenial warmth, and use as a trusted confederate. Destructive in one country, and obstructive in another; here calling for religious liberty, there burning the Bible, and lashing the heretic; now prating with loyalty, and anon plotting rebellion. With politics they play fast and loose, and will often advocate theories entirely opposed to the fundamental principles of their system, if they think they can thereby shake the resolution of Government, or entrap the sympathy of mobs. Under all circumstances, the object which they steadily aim, is pre-eminence."

(The Intrigues of the Jesuits. Ibid. Page 10.)

"They have effaced the features of ancient, or rather of mediaeval Popery. The elder Popery was obstinate, and affected to be immutable. The younger is yielding, pliable, political, accommodating. The former took the phases of Superstition; the latter assumes that of Infidelity. Popery is now and henceforth identified with Jesuitism. The Missionaries have become the Masters."

(The Jesuits, An Historical Sketch by E. W. Grinfield. Seelys, London. 1858. Introduction.)

"The teachers strove to make themselves familiar with the individual character of every boy under their instruction; and the better to effect his purpose, a system of mutual espionage was established throughout the school. By this means the whole inner life of the pupil was disclosed to his teachers; who were thereby enabled to leave on his whole after-life the stamp they designed to impress. Thus in all the Catholic countries of the continent, every grade of society was brought within he sphere of Jesuit influence, and that influence was uniformly made available for opposition to the spirit of innovation and liberty."

"The country of the Jesuit is the world. He is a cosmopolite in the worst sense, for he is a patriot nowhere. The object of his education is to eradicate family and national affections.

(Ibid. Duller.Page V.)

"It is equally certain that these emissaries of the Roman Church are a curse to any country in which they are permitted to pursue their vocation."

(A Glance at the Intrigues of the Jesuits. Bristol. 1868. Chillcott, Publsiher. Page 3)

"So much evil cannot be said of the Roman curia that more does not deserve to be said of it, for it is an infamy, an example of all the shame and wickedness of the world."

(Florentine statesman and historian Guiccidardini, page 373, Age of Reformation. Preserved Smith. 1920. Henry Holt. N.Y.)

"Let the entrance be what it may, the exit must always be ours."

(Quoting Loyola, page 423, The Renaissance, The Protestant Revolution and the Catholic Reformation in Continental Europe by Hulme. 1917. The Century Company.)

"Did you really think that we want those laws to be observed?" said Dr. Ferris. "We want them to be broken. You'd better get it straight that it's not a bunch of boy scouts you're up against-then you'll know that this is not the age of beautiful gestures. We're after power and mean it. You fellows were pikers, but we know the real trick, and you better get wise to it. There's no way to rule innocent men. The only power any government has is the power to crack down on criminals. Well, when there aren't enough criminals, one makes them. One declares so many things to be a crime that it becomes impossible for men to live without breaking laws. Who wants a nation of law abiding citizens? What's there in that for anyone? But just pass the kind of laws that can neither be observed nor enforced nor objectively interpreted-and you create a nation of law breakers-and then you cash in on guilt. Now that's the system..."

(ATLAS SHRUGGED. Ayn Rand. 1992. Signet Edition. Page 406.)

"The express end of the order being the world-domination of the church, its constitution provided a marvellously apt organization to this purpose. Everything was to be subordinate to efficiency. Detachment from the world went only so far as necessary for the completer conquest of the world. Asceticism, fasting, self-discipline, were to be moderate so as not to interfere with health. No special dress was prescribed, for it might be a hindrance rather than a help. The purpose being to win over the classes rather than the masses, the Jesuits were particular to select as members only robust men of agreeable appearance, calm minds, and eloquence. That an aspirant to the order should also be rich and of good family was not requisite, but was considered desirable. Men of bad reputation, intractable, choleric, or men who had ever been tainted with heresy, were excluded."

(The Age of the Reformation by Preserved Smith. Pages 403-404, 1920. Henry Holt and Co. New York.)



"In the *Imago* the Society not only turns loyally like a sunflower toward the sun of papal authority, but is also on occasion portrayed as the sun itself. In the engraving on page 565, a quartet of archers in fools' costumes vainly attempt to attack the sun, but their arrows only turn back to fall against them. The superscription proclaims, "In vain do those jealous of the Society attack it" (*Societas frustrà oppugnatur ab invidis*), and below we read, "No arrow reaches the sun" (*Solem nulla sagitta ferit*)." (From: SPIRITUAL JOURNEYS Books Illustrating the First Two Centuries of Contemplation and Action of the Society of Jesus from the site: http://libraries.slu.edu/special/digital/spiritual-journeys/ignatius.html Copyright 2009 Pius XII Memorial Library, Saint Louis University.)



Previous Page: A stamp issued in 1993 commemorating 400 years of Jesuit presence in Chile. Loyola is painted pointing to the page of a book with the Latin acronym initials of the Jesuit motto. In modern philatelic issues Jesuit importance and supremacy are demonstrated world-wide.

(Illustration. Ibid. Previous. Stamps.)

"In truth, the society has never, from the very first, obeyed the pope, whenever its will and his happened to run counter to each other...Sixtus V. having undertaken with a high hand the wholesale reform of the company, including the change of its name from "Society of Jesus" to "Society of Ignatius," met with strenuous opposition, and the fulfillment of Bellarmine's prophecy that he would not survive the year 1590 was looked on less as the accomplishment of prediction than of a threat, an impression deepened by the sudden death of his successor, Urban VII, eleven days after his election, who, as Cardinal Castagna, had been actively co-operating with Sixtus in his plans. The accuracy of a similar forecast made by Bellarmine as to Clement VIII., who was also at feud with the society, and who died before he could carry out his intended measures, confirmed popular suspicion." (9° Edition Encyclopedia Britannica. Volume XIII. Page 648.) No Pope has successfully opposed the Society of Jesus and lived happily ever after. The "black pope" rules "the white pope," IPrevious. Ibid. Page 648.) "the white pope" being a creature of the Jesuit General. Poison carried away Sixtus V., Urban VII, Clement VII, Clement XIII. and Clement XIV. Every monarchical, governmental, or elected head of state is subject to execution through any means available when he or she defies the will or purpose of the Jesuit. The sin of murder, as we have seen, is elevated from an act of sin to an act of merit in Jesuit moral thinking.

"It is possible to become a better churchman and a worse patriot. It is possible to become more decent and less scrupulous. It is possible to become more chaste and less humane. It is possible to become more devoted to the interests of the Church, and much more careless of the men. It is possible to wage war against every element of morality beneath a banner bearing the inscription, "For the Greater Glory of God." (Ibid. Neatby. Page 138) "It is a ruinous mistake to imagine that the Jesuits have no foothold, firm and broad, in the affairs of our own nation; and it is simply ignorance and infatuation, however it may assume the guise of liberality, to treat Jesuitism as a negligible quantity in our national problems." (THE PROGRAMME OF THE JESUITS, A POPULAR EXPOSITION. Blair Neatby. London. Page vi. 1903.) "Consult the page of history. Wherever priests have established colleges, they have aspired to direct and govern. Rather than allow their power to be diminished, they would suffer kings and nations to perish, and the whole world to be reduced to ruin; their fate is such, that they fall not but when empires fall; while kings are always crushed and annihilated beneath

the thrones of their own successors. Behold, O my son, that beautiful land of Egypt! At some future time, your own unfortunate country will exhibit the same melancholy spectacle to the stranger who may be induced by curiosity to explore its interior. Instead of those splendid cities where encouragement and culture promoted virtue, courage, science, industry and art, will be seen only temples and palaces in ruins, columns and capitals tumbled to the ground, and at every step those mournful monuments will attest, amidst those famed remains, the power of the priests, and the wretchedness of the people who were their prey." (Jesuit Seville, Ibid, Arnauld, Page 169.) Jesuit spirituality has for its goal a worldwide empire under an absolute despotism, reflecting "a purely secular theory of the state which rendered it absolutely subject to the control of the "At the head of this elaborate hierarchy stood the Church." (Freer, Ibid. Page 68.) General. His power was absolute so far as the ordinary affairs of the Society were concerned; but he could not alter its constitution except with the consent of the General Congregation. An intricate system of checks and counterchecks guarded against any part of the huge machine getting beyond his control, a system to which to some extent he also was subject. Six assistants were appointed to keep a watch upon him, and the possibility of his deposition was provided for. Espionage and delation permeated the whole Society. Absolute as his authority was, the General felt that in the Society there was a great impersonal force behind him, which prevented him from departing from the spirit of the founder." (Ibid. Cambridge Modern History. Pages 658-659.) "Melchior Cano called the Jesuits the precursors of Antichrist." (Previous, Ibid. Page Another author quotes the Dominican Cano denouncing them as "the satellites and emissaries of Anti-Christ." Father Seville, a Polish born Jesuit, in an honest moment stated: "Religion is merely a pretext which the Company employs to extend its empire; conscience is the offspring of prejudices; religion is the contrivance of man. If our missionaries traverse the seas to preach the name of Jesus, it is for the sake, not of Jesus, but of our Saint Ignatius, to whom we owe everything. Wherever we go, we fail not to introduce rites and ceremonies; they are the ailment of superstition, and by superstition the people are subjugated. Temples must be erected for communities that have been seduced, as shows and stage-plays are provided for nations that are corrupted. If you would govern mankind, you must strike, you must astonish the imagination, for it is that alone which actuates them: and after all, what are conscience and reason but a variable imagination, which a shrewd and clever mind modifies at pleasure?" (Arnauld. Ibid. Pages 164-165.) "The state of religion in the sixteenth century" from whence Loyola and Jesuitism rose "was greatly corrupted...In the room of Christ were substituted, as saviours and intercessors, the Virgin Mary, like a Pagan Diana, and other

saints, who, from time to time, had been created by the Popes. That men were not entitled to the benefit of their prayers except they deserved it of them by their works-(works such as enriched the priests and monks.) Those who neglected these were consigned to hell, or at least to purgatory, till they were redeemed from it by a satisfaction, made either by themselves, or by their proxies. That gross wickednesses were practiced under the encouragement of indulgences, by which the guilt of the crimes was easily expiated." He says, "The lives of the clergy were most scandalous...To this may be added the testimony of Pellicanus, another of Luther's followers, that a Greek Testament could not be procured, at any price, in Germany-that Paris could not furnish a single person capable of supporting a controversy with Luther on the foundation of Scripture." (Popery, The Inquisition, and The Jesuits. Ibid. Pages 74-75.)

A kingdom proceeding from the miry clay of humanity can have none other than Satan as its spiritual head, and the spirit of the Devil for its power and guide. When the things that are of God are rejected for those that are of man, a building of wood and stubble constructed upon sand is all that can be produced. Pope Gregory VII (1073-1085), known as Hildebrand, bears a large share of the responsibility for the Papal pretensions that were expanded upon by the Jesuit Order founded by Ignatius. The anti-Christ spirit waxed strong in his self- aggrandizement, his claims to preeminence, his desire for worship, and his usurpation of the authority of all his subordinates and fellow bishops. His pretensions have been codified into canon law, upheld by the Society, and utilized to further world wide empire in the name of religion and the "Christ" of Rome. Among Hildebrand's propositions or maxims, we find these most unsavory sentiments recorded by former Jesuit Archibald Bower:

"1. The Roman church was founded by none but our Lord. 2. The Roman pontiff alone should of right be styled universal bishop. 6. No man ought to live in the same house with persons excommunicated by him. 9. All princes are to kiss his foot, and to pay that mark of distinction to him alone. 10. His name alone ought to be commemorated in the churches. 11. There is no name in the world but his; that is, as some understand it, he alone is to be styled pope. The name of pope, formerly common to all bishops, was appropriated, as father Paul observes, by Gregory VII to the Roman pontiff. 12. It is lawful for him to depose emperors. 17. No book is to be deemed canonical but by his authority. 18. His judgment no man can reverse, but he can reverse all other judgments. 19. He is to be judged by no man. 20. No man shall presume to condemn the person that appeals to the apostolic see. 22. The Roman church never has erred, nor will she ever err according to Scripture. 26. He is not to be deemed a catholic who does not agree with the Roman church. 27. The pope can absolve subjects from the oath of

allegiance which they have taken to a bad prince." (History of the Popes, Vol. 2. Archibald

Bower. 1845. P 401-402.)



The Trinity of Evil in a Dark Age Catholic Manuscript.

It has the appearance but not the substance of permanence. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." (1 John 2:17) When the purpose of the Order is fulfilled before Almighty God, the Order and its earthly kingdom will cease to exist. "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment." (Job 20:5.) The "god of this world" (2 Cor 4:4) is the presiding spirit, the "impersonal force" manifesting himself in the "faith," theology, and actions of the Jesuits and Rome. "They are of the world: therefore speak they of the world, and the world heareth them." (1 John 4:5) "Another characteristic of the Society was that it entirely reversed the existing Religious Orders with regard to the supremacy of the inward over the outward life. In

place of retirement, the Jesuit lived avowedly in the world." (Ibid. Freer. Page 83.) He is a functionary of "an ecclesiastical corporation which aspires to convert all lands and nations into the provinces and slaves of its arbitrary dominion. The sublime truth declared by our Saviour, as characteristic of His dispensation, "My kingdom is not of this world," is repudiated by the Roman Church. Every act, and look, and gesture of the Papal power declares the contrary. Its motto is written in legible characters on the front of the Vatican, MY KINGDOM IS OF THIS WORLD." (The Intrigues of the Jesuits. Ibid. Page 12.) "The fact is the Romish system is the most successful attempt in the world's history to capture all the faculties of the human mind; in the name of faith it dethrones reason; in the name of religion it evokes superstition; all the graces of Christian life assume a new complexion in Rome; repentance becomes penance; faith becomes credulity; zeal becomes fanaticism; holiness becomes asceticism; that sweet wholesome life which Christ intended his Disciples to lead "in the world but not of the world" is transformed into a matter of Church ritual." (The Claims of Rome. Smith. Ibid. Pages 15 7 16.)



A stamp issued by the Vatican memorializing Loyola before the Pope. (Stamps. Ibid.)

"What a strange Society is this!-to call itself by the name of Jesus, and then to exercise its time and talents in exciting quarrels, dissensions, and persecutions against all the professed disciples and followers of Jesus! We say all, because the Jesuits have proved themselves not less violent and injurious to members of the Church of Rome, than to those who have separated from her." "...Think of unhappy France, as she now is (1853). Remember that it was the Jesuit, who robbed her of her first principles of truth and morals-who exiled the Protestants-who persecuted the Jansenists-who undermined her throne, sapped her liberties, who destroyed her Religion." (Grinfield. Ibid. Page242.) John 10:10: "The thief cometh not, but for to steal, and to kill, and to destroy."

Rome "adapts her ways to all men. She makes but one condition, that they be her's. She engages all tastes and classes in her various orders, and employs them all in congenial spheres of labour. Jesuitism has in like manner pervaded all departments of Romish effort, and kindled them into new life. Jesuitism is the heart of Rome." (Previous, Ibid, Duller, Page VI.) Proverbs 7:11-12: "(She is loud and stubborn, her feet abide not in her house; Now is she without, now in the streets, and lieth in wait at every corner.)" "...They assumed the garb of Protestant ministers, to disunite in order to destroy, exciting Churchmen against Dissenters, and Dissenters against the Church. were mixed up with every conspiracy against our Queen Elizabeth, and King James I., and some of them were amongst the most violent agitators in Cromwell's army." (A Glance at the Intrigues of the Jesuits, Ibid. Page 6.) Jesuit Father Gravier preached "that the Company of Jesuits was alone able to govern mankind; that the kings of the earth raised their thrones solely from the blood of the people, and the tears of the afflicted; that, in contempt of the gospel, the majesty of princes is surrounded exclusively with a magnificent array of vice, profusion, luxury, selfishness, far-sighted avarice, and refined voluptuousness; that if the people were corrupt, it was solely because the great taught them to be so; that social institutions, sanctioned by the blood of nations and the slavery of freemen, were outrages against the nature, the reason, and the inviolable liberty of every intelligent human being; that all human institutions, and all the laws invented by society, had rendered man an hundred times more wicked than he would have been if he had lived merely according to the laws of simple nature; in short, that if mankind must be led again into the path of virtue, they must become subject to the empire of the Society of Jesuits, which despises all the crowns, and all the pomp and greatness of the princes of the earth, for the sake of the welfare of the nations and the glory of God." (Arnauld. Ibid. Pages 71-72.)



Healy Hall at the Jesuit University of Georgetown founded in 1789 at Washington D.C., the same year of the formal commencement of the Federal Government. This commemorative was issued in celebration of Georgetown's 200th Anniversary. "Calvin500 tried in 2006-2007 to persuade the USPS to offer a commemorative stamp, but we couldn't

get Calvin commemorated by a postage stamp." (Posted by David Hall on a Calvinist website.) Calvin could not get commemorated on a stamp in formerly Protestant United States, but Jesuit Universities, Jesuits, and their buildings were. Loyola University of Chicago was honored. (The city of Chicago has as the motto, "I will." Review chapter 3 of this work to correlate the motto to this Mid-West Papal seat of power.) So was Holy Cross. (Stamps. Ibid. Previous.)

The Jesuit "knew but one earthly government, and that was the government of his order. He believed in no politics, except the politics of the society, directed as they were for the honor and service of the church." (Ibid. Porter. Page 14. 1851.) "Court could be set against court, kingdom against kingdom, till the most skilful diplomatists were perplexed by the new and inexplicable web, which had been woven around them by an unseen hand. Plans, the most carefully considered, in which were embarked all that wealth and power could furnish, were suddenly baffled by an ambushed foe, whose hiding place could not be traced." (Ibid. Porter. Page 14. 1851.) (Illustrations below: Stamps. Ibid. Previous.)





"The ruling principles of this system, in some degree diverging from the intentions of Loyola, but which successive years have only served to develope more distinctly, may be resolved into three propositions. 1. The highest aim of the Jesuit Order is its own welfare as a spiritual community; but the object and tendency of all its proceedings is the attainment of the government of the universe. 2. The form of the Jesuit rule is absolute monarchy, under the semblance of a great republic, the concentrated will of which is embodied by, and represented in, the acts of the governing chief. 3. Further; and although the firm alliance between the Order and the Popedom was still maintained, it was in a sense entirely opposite to the intentions of the founder, and the expectations of the Pope; for while according to its original constitution, the

Jesuit Order was designed to support and extend the Papacy even to universal monarchy, the Papacy was now, without being aware of it, brought to lend the cover of its name to operations by which the Society promoted and sustained its own universal dominion." (Ibid. Duller. Page 45.) A spirit of pure Machiavellianism pervades the whole of the Jesuit Empire. A secular "spirituality" has overtaken the world and it inhabitants, engendering a code of non-ethical "ethics" in the hearts of the subjugated populations irrespective of their religious profession or affiliation. "No noise. But a sad muttering or whispering of people who confess the sins of others, tormenting and silently backbiting one another." "This is not, as one might fancy, a picture of the imagination. I see, even now, a nation whom the Jesuits are every day sinking one step lower into this hell of eternal filth." "What a spectacle....a whole nation living like a community of Jesuits, that is to say, from the highest to the lowest, occupied in denouncing one another!" (The Jesuits. 1848. Michelet & Quinet. Longmans.) "A little leaven leaveneth the whole lump."



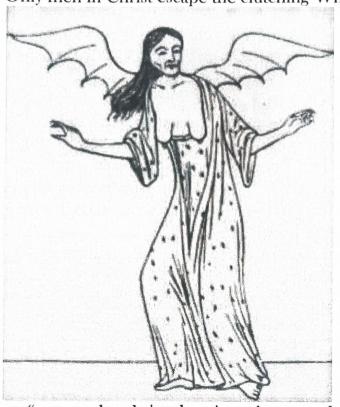
This 1986 Filipino stamp memorializes Jesuit involvement in subversive activity and revolution in that country. The man with the crucifix has been identified by Jesuits as a Jesuit. The circle pictures Jesuit puppet Corazon C. Aquino, who was placed in office by the overthrow of Ferdinand Marcos. (All stamp and currency images are from a Jesuit maintained website, http://www.manresa-sj.org/stamps/home.htm-no copyright listed anywhere, and appear to be public domain as they were issued for public circulation.)

The leaven of hypocrisy, personal gain, and self-service has permeated the lump of mankind, creating a chaos from which the Order will rise to its fullest height and short lived, last victory. Depravity is not restrained, but unleashed by the outstretched arm and evil eye of the Jesuit General and his puppet Pope. "In every region where its sway has predominated, or where its influence has extended itself, its withering touch has been felt even by the soil; enterprise and science have been checked or crushed by its exclusiveness and

rapacity; and life and property, man's honour and woman's chastity, have been equally insecure from the lustful intriguing dispositions of its agents." A Glance at the Intrigues. Ibid. Page 19.) "A SPIRIT OF UNIVERSAL DOUBT! This Demon of Doubt has been let loose among us: nothing is absolutely denied or rejected, but uncertainty is cast about it! To doubt, to hesitate, not to feel quite sure of anything, is esteemed philosophic and clever, and indicates progress. Even the gravest, the long-accepted truths of revelation-those on which all our hopes of eternal life are built-are treated as matters which may admit of question, of qualification, of remodeling. Nothing is sure-nothing is certain: to be confident, distinct in our views, and firm in our hold of them, is at once to be despised as narrow minded, and to be regarded as one left behind by the progress of the age. Religious truth seems to be cut up into little bits, and scattered about as fragmentary pieces of a tessellated pavement, each being a portion of truth, but severed, disjointed, incoherent, and so doubt and suspicion are cast over them all." (The Footsteps of Error by Francis Close, London, 1863. Hatchard and Co. Pages 1 & 2.)

"Modernism when using orthodox phrases uses them to conceal unorthodox teaching." (A King's Penknife, by I.M. Haldeman. 1929. I.M. Haldeman Publication HQ. Page 91.) The Jesuits have been since their inception the first and foremost of modernists, teachers who have infiltrated non-Catholic, "Protestant" and "Baptist" universities and assemblies, subverting the various assemblies of believers in Jesus Christ. They are "men who not only come in the name of Christ, but with a profession of love and devotion to him and a passionate desire to exalt the Bible...when such teachers come and after their fashion strike out the Bible from its place of full inspiration, they accomplish a cataclysmic ruin, a shipwreck of faith not possible at the hands of ordinary infidels." (Previous. Ibid. Page 111.) Then, "the Church which stands for the Book as the supreme rule of faith and practise will be inundated by popular indignation and swept away as in a flood of contempt and derision." (previous, Ibid. Page 110.) This came to pass long since in Romanism, and now in what is no longer "Protestantism," and "the only thing recognized in matters of morals, the only standard for the definition and measure of God and things divine" is "personal experience." (Previous. Ibid. page 110.) This new standard of situational ethics and sins being labeled choices has come to the world courtesy of the Jesuit temporal co-adjutor, "the rich, smug hypocritical outlaw, who cloaks himself with the garments of respectability, and who often hides himself behind some sacred office of the church." (Slime Pits, The First Edition, by John Elward Brown, Undated, 1920's. International Federation Publishing. Siloam, AK. Pages 24-25.) This standard is not truly new, but represents a return to the doctrine of the Devil preached to the woman in the garden in Eden. Obedience to the Creator is forsaken in pursuit of perceived pleasurable experiences that will make one "wise," all the while pandering to

the lust of the flesh, the lust of the eyes, and the pride of life. Proverbs 14:12 "There is a way which seemeth right unto a man, but the end thereof *are* the ways of death." Those that enter not by "the strait gate" Christ spoke of find that all roads lead to Rome. The men of the world are in Rome, and do as the Romans do. Only men in Christ escape the clutching Whore of Babylon.



The Jesuits are "not good and simple priests, but proud priests, versed in a profound policy, nurtured in the traditions of an order that regards itself as the citadel of Catholic Theocracy-whose gigantic ambition, whose hope and substance, it has gathered up and condensed; an order whose constant thought is a thought of universal sway, and which ceases not to strive after the possession of influences, positions, and consciences, by the audacious employment of every means. Yes, those who speak thus are indeed men detached from every social tie-emancipated from every obligation of ordinary morality-reckoning as nothing whatever is not of the Order, in which they are blended like metals in a melting pot; the corporation, in which they are absorbed as rivers in the sea; the supreme end, to which they remorselessly sacrifice everything-having begun by sacrificing to it each his life, his soul, his free-will, his whole personality." (The Jesuit Conspiracy by Jacopo Leone. 1848. Page x.) Corporate Europe, Australia, North and South America, Asia, and even Africa swell with "employees" of corporations "in which they are blended as rivers in the sea," having to "sacrifice everything" to make a living. Their chieftains, CEO's, overlords and bosses operate in a manner "emancipated from every obligation

of ordinary morality." Men and women who have never heard the word "Jesuit" work, live and think in a manner befitting a Jesuit priest-they will "throw anyone under the bus" who gets in their way or will not genuflect in obsequious fear before their office and person. Having no sense of or belief in an after-life, their consciences are freed to obtain what they want in this life The harassment, vilification, persecution, by any means that will work. defrauding, firing, or even destruction of their fellow man in the corporate workplace is justified internally by the thought that it is just "part of the job." They have taken their cue from "the leaders of a mysterious formidable initiation-patient as the drop of water that wears down the rock-prosecuting in darkness its work of centuries over the whole globe-despising men, and founding its strength upon their weakness-covering its political encroachments under the veil of humility and interest of Heaven-and weaving with invincible perseverance the meshes of the net with which, in the pride that is become its faith, its morals, and its religion, it dreams of enclosing Kings and People, States and Churches, and all mankind." (Previous, Leone, Ibid. Pages x & xi.)

The "professors" of a "perverted and deteriorated religion, which, by inevitable connexion, involved a course of practice, that was in direct opposition to the revealed will of God, and the best interests of man," (A History of the Jesuits; To Which is Prefixed A Reply to Mr. Dallas's Defence of That Order, by John Poynder. Vol. I. 1816. Page 252.) have brought up from the depths of corrupt, Satan worshipping Adam a system of thought and immorality destined to overtake the world. The judgment of God is thus meted out to impenitent sinners through the work of the Devil; the fulfillment of Bible prophecy in universal worship of that which is not God arises from the strong delusion that man can bring forth good from evil. The true Jesuit motto for the world is, "Let us do evil, that good may come."

This modern Japanese issued stamp blends the art of the nation with the Jesuit symbol. The pictured tea box bears the characteristic detailed painting style of the country; the Jesuit iconic symbol represented in its most common form is placed on the top of the work. The tea box is a miniature snapshot of the Order of Ignatius ruling over Japan. (Previous Stamps.)



Romans 3:8, 2 Thessalonians 2:11-12: "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The Jesuit "educator," so adored and appreciated by kings, presidents, popes, and despots has been the vehicle through which the people of the world have been weakened, defiled, and subdued. "The Jesuit denies to man the right training of his character. Nay, he denies him a character at all; for he denies him the freedom and separate responsibility which are necessary to make a character possible. It is easy to improve the touch, and to strengthen the smell, by extinguishing the eyesight. It is possible to give to the eyes a marvelous acuteness, in discerning objects on the floor of the dungeon; but who would count accomplishments of this sort, purchased at such cost, any better than tokens of its greater loss, and the badges of its lower degradations?" (Ibid. Porter. Page 73. 1851.) "The principles, the character, the living man, have quite as much to do with the attainments made-and certainly have they as much to do with the uses to which they are applied-as the training of the intellect, however complete and splendid it may be. If the intellect be not trained in harmony with a character rightly moulded, and which is formed in obedience to the methods and will of the Supreme, every attainment of the intellect makes the deficiency of man more striking," (Ibid. Porter. Pages 72-72, 1851.) "The Jesuit...the mention of his name calls to the imagination the picture of a tall, spare man, handsome, courteous, obliging, but subtle, deceitful, dangerous, capable of nursing the blackest thoughts and of sanctioning the worst actions for the advancement of the cause." (Ibid. P.Smith, Ph. D. Reformation. Page 398.) Francis Borgia, before he became Jesuit General, wrote: "The time will come when the Company will be completely absorbed in human sciences without any application of virtue; ambition, pride and arrogance will rule. General Aquaviva said explicitly, "Love of the things of this world and the spirit of the courtier are dangerous diseases in our Company. Almost in spite of us the evil creeps in little by little under the fair pretext of gaining princes, prelates, and the great ones of the world." (Pervious, Ibid. P. Smith. Page 410.)

By the words of Cardinals, Popes, Bishops, and some of the statements of the Jesuit Generals themselves, we find tacit admission that the Society of Jesus is an evil organization dedicated to self promotion and world-wide rule. Catholics in every generation have denounced the Jesuits as disturbers of the peace of the church, heretics, deceivers, liars, thieves, murderers, and promoters of immorality. Catholic men who never left the church, Catholic priests and men who did leave the Church, Jesuits who have departed the Order, and Protestants who have investigated closely the doings of the Jesuit

Order all agree in denouncing the Society as the foulest of institutions. Deuteronomy 19:15 "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

In the mouths of multiplied thousands of witnesses, many of whom have been cited in this work, the Company founded by Ignatius Loyola is weighed in the balances and found wanting. The Order stands convicted of casting aside the essential human obligations borne from natural relations and affections. These men stand convicted of being subverters of souls, marriages. households, cities, and nations. These men by the words of their own mouths have declared that all the natural obligations of man to his fellow man have no relevance to their own conduct, and are not binding upon their conscience. By their own words, the Jesuits have declared that the teachings of our Lord Jesus Christ and his apostles can be ignored, neglected, and violated at any time for "The Greater Glory of God." They have declared that to secure their own reputation, they may murder a husband who catches them committing adultery with his wife. They have declared that when accused of a crime, they may themselves kill, or pay someone to kill, the accuser and the judge. The Jesuits have publicly written and stated that any king, president, prime minister, or other national ruler who opposes them or their church may be assassinated when he refuses to comply with their demands, and that the very act of assassination is meritorious of reward before God. "The Jesuit Malagrida" told the Marchioness of Tavora "that a Christian could not do any thing more agreeable to God than to kill a king, and that all sins and crimes can be expiated by a regicide." (Bower, Ibid, Vol. III, Page 348.) She then orchestrated "a conspiracy, and sought for accomplices" to assassinate Joseph I, King of Portugal. He was wounded "by two balls...losing much blood," but survived to see the Jesuit Malagrida turned over to the Dominicans, "who burned him alive as a heretic, fanatic, and false prophet." (Previous, Ibid. Page 349.)

The Jesuits have demonstrated before the world through time and history that their sole ambition and goal is the total subjection and destruction of all in their path. They have taken control of the church they profess to serve, and in the name of Christ, but more so, in the name of "the Mother of God, The Virgin Mary," to whom they are dedicated, they have killed tens of millions over the past four and a half centuries. They possess no loyalty to anyone or anything but their own Order, and will fight to the last man defending this Order. Having renounced all ties of flesh, all bonds of natural affection, and the word of God as a guide or rule, they have gone from bad to worse in their course through time. The Jesuits so reverence and venerate themselves and their own order that there has never been any public, official Jesuit

announcement or recantation of either their polemics or practices. Instead, treasonous Jesuit priests such as Edward Campion (who sought the assassination of Elisabeth I of England and was tried and executed for treason)) have Jesuit houses and schools named after them (there is a building named Campion House at Holy Cross University in Massachusetts). Fanatics such as Xavier, who believed that sprinkling with water alone made pagans into Christians, are



This Dark Age Catholic illustration depicts the absolute helplessness and hopelessness of man in the grips of the Devil. Without the doctrine of justification by faith in Christ alone, men are kept in terror of Satan, their fellow man, and the sins they have committed. Without the recognition of the eternal, once for all sacrifice of Christ and the sufficiency of that sacrifice for sin, men are doomed to be ruled over by evil and evil doers. Jesuitism is the logical and end result of the pseudo-Christianity of Rome, man living in fear of man, with no hope of salvation hereafter, and a life of boot licking cowardice here.

memorialized and honored; stamps, universities, and schools bearing his name or image. IN JESUITISM, THE IMAGE OF GOD IS EFFACED BY THE IMAGE OF MAN! For the greater insult to God, this religion is called

"Christian." "Jesuitism is therefore the last question which any Christian... has a right to be ignorant." (Ibid. Neatby. Preface.)

No treason against God has been more organized, more thorough, or more complete than the Jesuit conspiracy against God. It has permeated every nation, every language, and made its presence felt every place. This work has no parallel in all recorded history except the rebellion of mankind at the tower of Babel. To make men of one language, one mind, and one spirit in opposition to God is the Jesuit mission and goal. To join many religions together in world-wide worship is the objective. The means are the sanctification of acts of sin as holy; the will of man deified while the will of God is denied, and the acceptance of every form of uncleanness in the effort to bring forth consensus and unity. This is the idea of Jesuit love; the erasure of all distinctions religious, sexual, and racial. The only distinction that they seek to retain is their own, self declared distinction of being God's chosen rulers, God's anointed priests, and his special emissaries in all matters here on earth.

Many of the images contained in this work demonstrate the truth of these assertions, and are beyond refutation. As a dog seeks to "mark out his territory" by leaving the scent of his urine on the trees, the Society of Jesus has marked out its territory very clearly for those that have eyes to see, a nose to smell, and ears to hear. The Jesuits confess their private but collective sins publicly. They confess their deeds in monuments, statues, buildings, stamps, coins, city maps and street grids, and the naming of places. They are of this world and have marked this world with their scent. As dogs, they have marked over the scent of others with their own, meting out retribution to dead adversaries scores and even hundreds of years later. "The revenge of the Jesuits hath never an end but with the death of their adversaries, and their reproach after their death." Thus the IHS sunburst tops the tea box of Japan (Jesuits executed and expelled from Japan); the Isle of Jersey stamp with a French Jesuit to urinate on the memory of the long dead French Huguenot governor; the false death quote attributed to Oliver Cromwell in a book by a "Christian" publisher, "The devil is ready to seduce us, and I have been seduced." (Voices from the Edge of Eternity, compiled by John Myers. 1968. Fleming H. Revell. Page 101.) Hence the repeated commemoration of the Jesuit university at Vilna; the theological works attributed to John Milton published years after his death; the claim that Martin Luther wrote "The Jews and Their Lies" and thus should be viewed as the German grandfather of the Holocaust; and the hidden remembrance of their doctrine of salvation in the TV show title "Will and Grace" (where "Will" is a homosexual and is friends with "Grace.") Will and Grace for some time are "room mates," and what some would call co-dependents.

Will's name is first, because man's will comes first in the Jesuit, Catholic scheme of things before God gives "grace." "Man can prepare himself to receive grace through the action of his free-will by a merit of congruity, i.e., it seems fitting that God should recompence to the man in response and proportionately to good works performed by him before justification." "No one can be absolutely certain of his or her salvation unless by special revelation. According to the Romanists, salvation is man's own achievement; it rests upon his preparatory dispositions and is preserved and increased by his own good works. He can never know whether or not he has done enough. Hence the Council of Trent advises the faithful "to work out their own salvation with fear and trembling, in labors, in watchings, in almsdeeds, in prayers and oblations, in fastings and chastity; for, knowing that they are born again unto a hope of glory but not as yet unto glory, they ought to fear for the combat which yet remains." (Klotsche, Previous, Ibiid, Pages 83-84.) So in the television show, "Will" never physically possesses "Grace." He is not attracted to "Grace," but is attracted to other men. Therefore, the farce depicts man in his will unable and unwilling to achieve grace. Christian doctrine is mocked. In the Film "88 MINUTES," Al Pacino as Dr. Gramm asks," The legal distinction between sanity and insanity rests upon what?" The class answers, "Free will!" Pacino also says, "You know what I don't understand? How in God's name does anybody give up their free will? How does anybody do that?" The answer from the criminal student: "You see Jacko, I'm a true believer." Christian men are vilified; Christ is vilified as a man who lived in violation of the Law of Moses and according to that Law was worthy of death. The Christ of Rome and the Jesuits is not the Christ of the Bible. The end of those that worship the idols of Rome is not that of those who worship God in spirit and in truth. All the roads that lead to Rome have been "resurfaced" by Jesuits, and are the way unto death. The Broadway that leads unto death is lit up with bonfires of heretics, bombed cities, desolate farms, mass graves, the ashes of millions of dead bodies, all coupled with the song of fools dancing their way to eternal damnation under the direction of a band leader who lost his first and best assignment. "It may be said with truth, that this order alone has contributed more than all other orders together to confirm the wavering nations in the faith of Rome, to support the tottering authority of the high pontiff; to check the progress of the Reformation, and to make amends for the losses their holinesses have sustained in Europe by propagating the Gospel; and with it a blind submission to the holy see, among the African, American and Indian infidels." (THE HISTORY OF THE POPES. Archibald Bower. Vol. III. Page 316.) Knowledgeable submission is the most agreeable form of submission to the Papacy, yet the Whore, "drunken with the blood of the saints and the martyrs

of Jesus," must take special pride and joy in the myriads of non-Catholics who believe in Christmas, Easter, free-will, lost salvation, universal atonement, resistible grace, incomplete depravity, altar calls, and worship of the pastor as if he were God. Matthew 13:33 "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."



Figure of the Jesuit, Catholic "Christ" adorning a church in New Hope, Pennsylvania.

(Photographs courtesy of Christopher Klinges.)



The photograph on the next page is of a man who had been a Jesuit forty years. He claimed to have been thrust out of the Order by men who were "sadly doing the duty" of the Superiors. If they were good Jesuits, they would have been excommunicating the priest from the Society of Jesus with joyful, inward glee at being able to obey the commands of their Superior as the "stick in the hand of an old man." Priest McNeill may have left the Society, but it didn't leave him. He had been in the forefront of those wanting to improve the status of sodomites in the Catholic Church; seeking to confirm them in good standing with the Church. The priest was part of the group Dignity, and referred to physical love between homosexuals as "the holy gift of God." (Holy Siege by Kenneth A. Briggs. Ibid. Captions below. Page 440. 1992.) The Society of Jesus and the Catholic Church have come a long way from the Dark Ages of the closeted perversion and aberrance of priests, monks and nuns. The Society and the Church continue to "look for Christ" in every place but the Bible. McNeill learned to embrace diversity in his forty years as a Jesuit, and the Roman Catholic Church seems to have done the same.



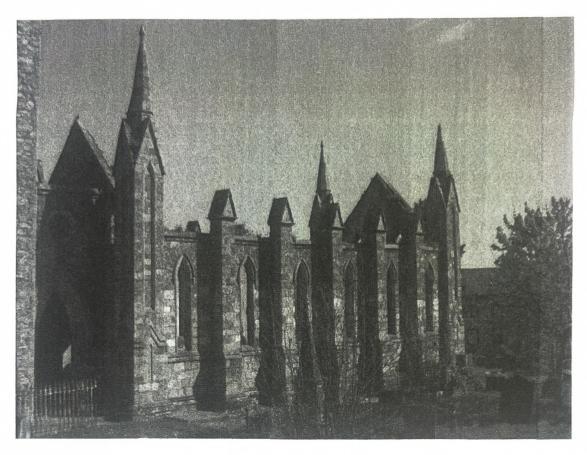
"Reverend John McNeill, forced to leave the Jesuit order in January, 1987 after refusing to give up his ministry to homosexuals." "Father McNeill...described himself as gay." (Holy Siege, Kenneth A. Briggs. Harper. 1992. First Edition. 1992. Photo page, and Page 438.

The word of God gives assurance that the Society of Jesus, these men that come in the name of Christ but claim to worship the "Mother of God," these men that ascribe to their founder divine attributes, worshipping the creature rather than the Creator, is doomed. Their association is damned of God, nothing more than a corporate Pharaoh raised up but to be cast down. Jude 1:11 "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."

Proverbs 16:4 "The LORD hath made all *things* for himself: yea, even the wicked for the day of evil." Psalm 37:28 "For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off." Psalm 37:35-38: "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off."



A Catholic and a Protestant gravestone found in the same graveyard of a church in Wexford, Ireland. The Catholic marker bears the Jesuit imprint, and the Protestant stone bears the following scripture. There are only two ends for mortal man, faith in man, or trust in God and his word. Job 19:25-26:: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."



An abandoned church building in Wexford, Ireland; the graveyard seems to hold a mixed population of Romanists and Protestants. (Photographs by Nelson Turner, April, 2007.)

The "church of the living God, which is the pillar and ground of the truth," may seem abandoned in this time of Jesuit, Roman Catholic supremacy. Yet that supremacy in the physical realm should teach her that she is not forsaken, not abandoned. "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Ps. 2:2-4. "No weapon" that is formed against her shall prosper, and "every tongue that shall rise in judgment" she has condemned. **FINIS.** 

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# THE MIND OF THE JESUIT: SIGNS, SYMBOLS, DOGMA AND DOCTRINE

BY NELSON C. TURNER © 2010

This work about the Society of Jesus was designed to serve as a primer and overview of the topic for those unfamiliar with the Society, but includes much information that those familiar with the Order may not have encountered or considered. A review of the personal history of Ignatius and his annotations for the Spiritual Exercises, coupled with a clear and concise overview of the main tenets of Jesuit theology are enhanced with many images which demonstrate the global presence of the Jesuits. The extent of the moral influence of Jesuitism upon professed Protestants is exposed as the doctrines of the Jesuits are compared to the words of the King James Bible and the statements of the Lord Jesus Christ. Documentation includes citations from Catholic, Jesuit, and Protestant sources. This book seeks to provide readers with information from which they may draw their own conclusions.



